

1867



*PARENTS
DESERVE
TO KNOW*

By G. Curtis Jones

Repairing Our Religion
On Being Your Best
Which Way Is Progress?
What Are You Worth?
In Their Light We Walk
What Are You Doing?
Youth Deserves to Know
March of the Year
Parents Deserve to Know

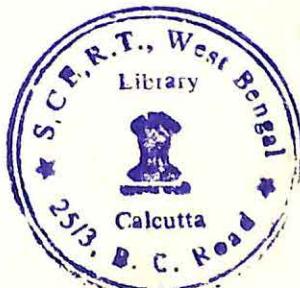
to
**PARENTS
DESERVE
TO KNOW**

G. CURTIS JONES

Foreword by
THE RT. REV. ROBERT R. BROWN
Little Rock, Arkansas



THE MACMILLAN COMPANY
New York - 1960



S.C.E.R.T., West Bengal

Date 19 9 64

Acc. No. 1867

© G. Curtis Jones 1960

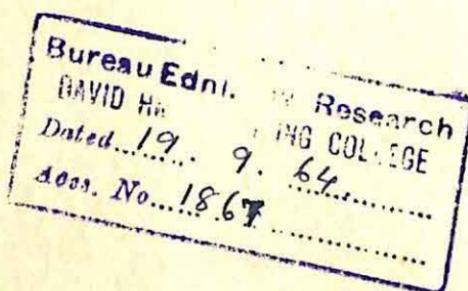
All rights reserved—no part of this book may be reproduced in any form without permission in writing from the publisher, except by a reviewer who wishes to quote brief passages in connection with a review written for inclusion in magazine or newspaper.

150
JON

First Printing

The Macmillan Company, New York
Brett-Macmillan Ltd., Galt, Ontario

Printed in the United States of America



Library of Congress catalog card number: 60-7417

To
SYBIL

The Best Parent I Know

Foreword

The police blotters of New York tell us that in this city alone, approximately 30,000 children and young people are arrested each year on some serious charge. Hundreds are only seven years of age. Nearly 19,000 are between the ages of sixteen and twenty. Every twelve months about twenty-one boys under the age of sixteen are tried for murder; and fifty girls under sixteen are arrested for armed robbery. Official reports also confirm that every twenty-four hours about two hundred children will be in trouble with the police. And they do not indicate the thousands whose crimes are settled each year without an arrest. Yet New York City is not the most wicked and immoral of our American communities. Percentage-wise, a number of others will show a higher criminal rate.

What we are not always told is that in most cases of juvenile delinquency the cause is found to lie in the home. One of the parents is an alcoholic or unemployed, or the father and mother quarrel incessantly, or the home is split by divorce, or the child is the victim of too much discipline, too much affection, or not enough of either. It is rare to find juvenile delinquency arising out of a solid church-going family. And the child's reaction to these lacks is to despise his parents, to make a point of preferring everything which is contrary to their wishes, and to create a studied contempt of what is good and decent and generous. Thus, it is undeniably true that most of our teen-age delinquency which begins in the home could also be prevented or solved in the home if the parents only knew and understood the responsibility of family life.

That is why I like such a book as *Parents Deserve to Know*. The author is no unrealistic optimist who makes up the Christian

Faith in a capsule and places it superstitiously in a time vault to be brought out only at eleven o'clock on Sundays. Neither is he the kind of scholar who possesses facts but no understanding of their relation to people. I have been privileged to know him and to benefit from a friendship with him for over a decade and have always found him to be a Christian who applies his faith to daily living, and a scholar whose store of information is brought alive by his long experience in pastoral relationships.

Parents Deserve to Know is a case in point. It is neither a sociological treatise designed for the university classroom nor a theological manuscript meant only for the eyes of the trained student of Christian ethics. It speaks to all of us where we are, with an understanding of what we are, yet in the light of what we are intended to be. There is nothing unrealistic about it. It is as timely as this morning's newspaper, as practical as a cookbook and as necessary as a candle at nighttime. Dr. Jones centers his arguments in Holy Scripture, supports them by quotations from average people as much as from well known people, and illuminates them with a wealth of illustrations which will prove of value to layman and clergyman alike.

His chapters on the Home, Discipline, Education, Time, and Decisions should be especially meaningful to modern parents faced with responsibility for their too often bewildering offspring. What he has to say about Christian marriage and Christian love can be invaluable as guides to the proper relationship between husband and wife. Such chapter sections as "How Much Are You Worth?" "Where Democracy Begins," "You Are What You Eat," and "How Large Is Your World?" carry family life beyond its own tiny domain and out into the world. And undergirding them all is a practical application of the Christian Gospel as the fundamental answer to the family problems of our day.

For all these reasons, I hope this book will be widely read and applied. Parents ought to know more about themselves and their children. They ought to understand the important contributions Church and Bible and Christian love can make to their lives. They ought to have a knowledge of such everyday values as good health,

education, and even family budgets. They ought to know that juvenile delinquency is, to no small degree, the consequence of parental delinquency, and the curtailment of the former is proportionate to the curtailment of the latter. Indeed, "parents deserve to know" these things, and Dr. Jones offers them a wealth of information in an admirable way.

ROBERT R. BROWN

Episcopal Bishop of Arkansas

Introduction

Parents Deserve to Know is offered as a sequel to *Youth Deserves to Know*.

The unique aspect of this book is that parents played a major role in producing it. With the cooperation of the Department of Family Life of the National Council of Churches, state and local directors of Christian Education, Family Camp and denominational leaders, a representative list of America's parents was compiled.

In correspondence with more than two hundred couples, dozens of ministers, and specialists in the field of family relationships, common problems were identified and some possible solutions suggested. This—together with other research, twenty-five years of counseling with parents, and the rigorous experience of living with five sons—forms the reference of this writing. It is hoped that parents will find this book a practical aid in gaining greater maturity, as well as a source of guidance for their children.

It was a pleasure to work intimately with so many wonderful parents. The project provided unusual opportunities for exchanging ideas as well as for sharing serious and humorous experiences. As a result of this study, I have become more appreciative of parents, their problems, their needs, and their responsibilities. I see our own family anew. Furthermore, I am convinced that the "grass roots" of America are green and strong.

Every book is a symposium of many minds and spirits, especially one gleaned from so many sources. While it is impossible to call the roll here of those who have contributed, I should like to voice appreciation to all individuals and church agencies assisting in this study. I am particularly indebted to parents who worked with me

in the project and whose material I am privileged to use. The very nature of the comments precludes personal identification. Names mentioned in dialogues and in reference to children are fictitious. Use of copyrighted material is acknowledged in the footnotes.

At the risk of leaving out some wonderful collaborators, I must mention the assistance of Dr. Virgil E. Foster, Editor, *International Journal of Religious Education*, for a most helpful and encouraging letter; Dr. Edward D. Staples, Secretary of the General Committee on Family Life, the Methodist Church; and Dr. Harry Denman, General Board of Evangelism, the Methodist Church, for helpful suggestions and materials; Dr. Richard Lentz, Director, Family Life, United Christian Missionary Society, Disciples of Christ, for reviewing the original outline; Dr. Lionel A. Whiston, Eden Theological Seminary, Webster Groves, Missouri, and Mr. Marvin G. Osborn, Washington University, St. Louis, for editorial assistance; my family, and the members of Union Avenue Christian Church staff for living with me through the incubation period of this book. Special gratitude is offered my secretary, Mrs. L. E. Payne, for research and for typing the manuscript.

G. CURTIS JONES

Contents

<i>Foreword by</i> The Rt. Rev. Robert R. Brown	vii
1. About Parents	1
2. About the Home	14
3. About Boys	29
4. About Girls	43
5. About Discipline	56
6. About Delinquency	68
7. About Disappointments	82
8. About Education	94
9. About Health	111
10. About Time	128
11. About Money	139
12. About Conformity	155
13. About Decisions	165
14. About the World	177
15. About the Church	192

1

About Parents

Parents are God's indispensable priests. They are the sacred procreators of life, guardians of the generations. To a degree few can fathom, the history and hope of mankind rest with dedicated parents.

Marriage, the formal consummation of love, occurs when in accordance with law and religious rites a couple accepts the responsibilities incumbent upon man and wife. Thus with confidence and sincerity the bride and the groom should give utterance to the familiar words, "I take thee . . . to my wedded wife (husband), to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth." (The bride says, "I give thee my troth.")¹

No commercial setting, however attractive, no public clerk, however sincere, can fully create the climate or meaningfully transmit the message inherent in the marriage vows as the church and its servants do. The church and state should take very seriously their sponsorship of the marriage covenant.

¹ From *The Book of Common Prayer*, The Protestant Episcopal Church (Greenwich, Connecticut, Seabury Press), 1928 ed., p. 301.

NO MAGIC ABOUT MARRIAGE

The purpose of marriage is fulfilled through the family. Marriage is not primarily for the satisfaction of selfish people. Marriage is a partnership for the highest service men and women can render society; namely, furnishing the community with well-born, well-bred, well-trained, and spiritually well-oriented children.

The greatest legacy parents can leave their children is a comprehension of life which creates an appreciation for the past, impels commitment to the present, and stimulates faith in the future. This philosophy emanates from one's relationship to God and to man. As Dante maintained, "It is love that spins the universe."

There is no magical formula for successful marriage. The late Dean Willard L. Sperry of the Harvard Divinity School once humorously said, "Marriage was not meant to legalize family rows." Marital conflicts are to be expected, though not intentionally precipitated. It is well for husband and wife, long before they become parents, to understand their psychological and sociological differences. By nature and training, a man's world is essentially one of ideas and action, while a woman's world is one of emotion, affection, and maternal responsibilities. Much of married happiness depends upon husband and wife facing and accepting their differences.

Marriage is more than a legal contract. It is a spiritual union extending beyond "the carpentry of time." We are today witnessing widespread marital disaffection and divorce. Authoritative studies reveal that where both spouses are under twenty-one, the divorce rate is six times higher; and where the individuals come from different religious traditions the rate is two and one-fourth times greater than among those coming from a common religious background. Where there is no particular religious belief, the divorce rate is still higher.

THE LEAVEN OF LOVE

Jesus likened the power of love to leaven working in meal. Quietly and unobtrusively the leaven claims that with which it is mixed. Love is the secret and strength of life. The leverage of love lifts

About Parents

ordinary people to positions of status and service. Where love prevails, emotional insecurity and personal inadequacies are at a minimum. Psychiatrists believe that emotional insecurity in adults may be traced to unpleasantnesses in childhood, particularly among adults who as children were starved for love.

Dr. Smiley Blanton writes: "True love between a man and a woman may be defined as a relationship in which each helps to preserve and enlarge the life of the other. Such a love presupposes in both a maturity of emotional expression, free of childish compulsions to exploit, to dominate or to destroy. It is based on an acceptance of one another's specific biological nature, with the recognition that man and woman are complementary, not hostile, to each other. It knows that each can fulfill his own destiny only by collaborative effort with the other in carrying out life's immemorial design. Mature love thrives therefore on a realistic basis of equal exchange which sets up a benign circle of mutual pleasure, reassurances and inspiration. It is the mechanism that creates a permanently stable balance in the lifelong struggle with the disruptive forces of aggression."²

Maturing love is far more than physical development and sexual satisfaction. It is a growing awareness of mutual responsibility and need. Love must be the motivating and cementing force of the home. It produces what Washington Irving called "that delicious home feeling." It is said that when Woodrow Wilson called, "Ellen!" everyone knew they were in love.

We might very well compare our own attitudes toward love with that of Daniel A. Prescott, director of the Institute for Child Study at the University of Maryland:

"1. *Love involves* more or less *empathy* with the loved one. A person who loves actually enters into the feelings of and shares intimately the experiences of the loved one and the effects of these experiences upon the loved one.

"2. One who loves is deeply *concerned for the welfare*, happiness, and development of the beloved. This concern is so deep as to be-

² Smiley Blanton, *Love or Perish* (New York, Simon & Schuster, 1956), pp. 86-87.

come one of the major organizing values in the personality or self-structure of the loving person. . . .

"3. One who loves finds *pleasure in making his resources* available to the loved one, to be used by the other to enhance his welfare, happiness, and development. Strength, time, money, thought, indeed all resources are proffered happily to the loved one for his use. A loving person is not merely concerned about the beloved's welfare and development, he does something about it.

4. Of course the loving person seeks a maximum of participation in the activities that contribute to the welfare, happiness, and development of the beloved. But he also *accepts fully the uniqueness and individuality* of the beloved and, to the degree implied by the beloved's maturity level, accords to the latter *full freedom to experience, to act, and to become what he desires* to become. A loving person has a nonpossessive respect for the selfhood of the loved one."³

Love begets love. Loving parents challenge and inspire children. The home is thus transformed from a kennel to a blessed community; from a bargaining counter to a therapeutic center. In the climate of a love-conditioned home, confessions are readily made and mistakes fully forgiven.

Paul wrote eloquently and perhaps more disturbingly than we recognize when he said, "Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things.

"Love never ends; as for prophecy, it will pass away; as for tongues, they will cease; as for knowledge, it will pass away. For our knowledge is imperfect and our prophecy is imperfect; but when the perfect comes, the imperfect will pass away. When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became a man, I gave up childish ways. For now we see in a mirror dimly, but then face to face. Now I know in part;

³ Daniel A. Prescott, *The Child in the Educative Process* (New York, McGraw-Hill Book Company, Inc., 1957), p. 358. Used by permission.

then I shall understand fully, even as I have been fully understood. So faith, hope, love abide, these three; but the greatest of these is love" (I Corinthians 13:4-13).

FREEDOM TO FAIL

Therefore marriage is, as the ceremony states, "an honourable estate, instituted of God . . ." Magnificent marriages are not to be confused with pretentious marriages, luxurious homes, fabulous wealth, and social prestige. Some couples apparently feel that their obligations to society are adequately met with the expansion of their business, the building of a larger home, and the proper schooling of their children. Whereas these accomplishments are important, and indicate prosperity, planning, and purpose, they may also be symptoms of a chronic illness or emptiness rather than indications of maturity.

You may know of "the house of mystery" in Santa Clara Valley, California. It is reputed to be one of the largest private homes in the world. This architectural maze covers about six acres of ground and contains one hundred and sixty rooms. It was under construction for about thirty-six years. The phenomenal structure follows no apparent design. There are isolated rooms and inaccessible closets. There are forty staircases, most of them having thirteen treads. There are thirteen bathrooms with peculiar and ornate furnishings. There are rooms with thirteen windows and beautiful doors that open on blank walls. Allegedly, the owner believed she would live just as long as she continued to add another room to her house.

Too often this is true of the estate of marriage. It is costly without purpose, ornate without organization, fabulous without faith, and selfish without service.

In our revolving-door society it is easy for busy people to become so involved in interesting activity that they lose the ardor of their love. When Frederick C. Howe, lawyer and political scientist, finished the first draft of his autobiography, he submitted it to his wife. After she had read it, she laughingly asked, "But, Fred, weren't you ever married?" To which he stammered an embarrassed answer: "I'm sorry. I guess I forgot that; I'll put it in now."

Though parents, like all members of our culturally changing society, are free to fail, completely incompetent parents are seldom found. Most parents are considerate and conscientious. To be sure, they may make foolish blunders, lose their tempers, burden their children with problems, and sometimes play favorites. Though parents may be grossly unwise in their judgments, unschooled in business, and undisciplined in faith, they contribute immeasurably to the totality of our culture. However, it is the tragedy of many parents that, though they are free to fail, their failures are frequently irremediable.

"O my son Absalom, my son, my son Absalom! Would I had died instead of you, O Absalom, my son, my son!" (II Samuel 18:33)

This is a cry of exceeding sorrow. The centuries have failed to dull the poignancy of the lament. Surely the exclamation must be that of a sensitive woman. But, no, it is a man, and not an ordinary man at that—but, a king! David was a strong soldier, a fine statesman, and one of the first kings in recorded history who did not inherit his throne but was selected for his ability to rule acceptably. His kingship was not predetermined but earned. He was courageous; he was concerned for his people; he was a successful organizer and a remarkable financier.

Wherein, then, did David fail? He failed as a father. Apparently the king was too busy for his family. While striving to make his country secure, he lost intimacy with his son. Cushi, the courier who brought news of the accidental death of Absalom on the day of the great battle "in the forest of Ephraim" (II Samuel 18:6), broke the anxious heart of the king.

"O my son Absalom, my son, my son Absalom!"

A MODERN CONFESSION

Herman Wouk, in his stinging novel of World War II, *The Caine Mutiny*, tells of a letter given to Willie Keith by his doctor-father which Willie was to read after boarding ship. Dr. Keith, who had forsaken his love of research and his desire to study the treatment of cancer to build a general practice in a "high-income community," contracted cancer and wrote his son a pathetic letter:

"DEAR WILLIE:

"By the time you read this letter, I think I will be dead. I'm sorry to startle you but I suppose there's no pleasant way to break such news. The trouble I've been having with my toe is due to a rather vicious disorder, malignant melanoma. The prognosis is one hundred per cent bad. . . .

"My guess is that I won't last more than three or four weeks, now.

"I'm a little young to go, according to the insurance tables, and I must say I don't feel ready, but I daresay that's because I've accomplished so little. I look back on my life, Willie, and there's not much there. . . .

"It's surprising, how little I have to say to you in these last words. I ought to fill up a dozen more sheets, and yet I feel you are pretty good at getting your way—and in other matters any words I might write would make little sense, without your own experience to fill the words with meaning. Remember this, if you can—there is nothing, nothing more precious than time. You probably feel you have a measureless supply of it, but you haven't. Wasted hours destroy your life just as surely at the beginning as at the end—only at the end it becomes more obvious. Use your time while you have it, Willie, in making something of yourself.

"Religion. I'm afraid we haven't given you much, not having had much ourselves. But I think, after all, I will mail you a Bible before I go into the hospital. There is a lot of dry stuff in the Bible about Jewish wars and rituals that may put you off—but don't make the mistake of skipping the Old Testament. It's the core of all religion, I think, and there is a lot of everyday wisdom in it. You have to be able to recognize it. That takes time. Meantime get familiar with the words. You'll never regret it. I came to the Bible as I did to everything in life, too late. . . .

"Well, Willie, it's 3 A.M. by my old leather-covered desk clock. A waning moon is shining through the library window, and my fingers are stiff from writing. My toe is giving me the devil, too. Sleeping pills and bed for me. Thank God for barbiturates.

"Take care of your mother if she lives to be very old, and be kind

to her if you come back from the war with enough strength to break away from her. She has many faults, but she's good, and she has loved you and me very truly.

"Think of me and of what I might have been, Willie, at the times in your life when you come to crossroads. For my sake, for the sake of the father who took the wrong turns, take the right ones, and carry my blessing and my justification with you.

"I stretch out my hand to you. We haven't kissed in many, many years. I liked to kiss you when you were a baby. You were a very sweet and good-natured child, with wonderful large eyes. God! Long ago.

"Good-by, my son. Be a man.

"DAD."⁴

Parents, think it over!

MIRACLES OF PARENTHOOD

"Parenthood is probably the greatest honor every conferred upon mankind. Being partners in the miracle of creating life elevates a husband and a wife into partnership with the Infinite—who is also Father. If God trusts man to bear and nurture life, man can be assured that he is worthy of that trust and equal to the task. God does not make mistakes."⁵

The telephone rang. Robert was calling to say, "Guess what? It's an eight-pound boy!" Though Robert and Marsha had been married two years, it was not until they contributed to and shared in the miracle of birth that they experienced the deeper meanings of marriage and parenthood. Robert had delivered babies for others, and his knowledge of medical science had wonderfully prepared him for the event. But this birth was different! The miracles of reproduction and incarnation had visited their home.

They were parents.

As soon as possible I stood by Elizabeth's bed. A few hours earlier she had returned from the delivery room. Previously she had lost a

⁴ Herman Wouk, *The Caine Mutiny* (Garden City, New York, Doubleday & Company, Inc., 1951), pp. 57-60.

⁵ Clarence G. Moser, *Understanding Boys* (New York, Association Press, 1953, p. 18).

baby in childbirth. Through the marvels of science and loving care she was now a mother. After a brief greeting, and in a voice broken with gratitude, she asked, "Won't you please pray for our baby?"

The miracle of parenthood!

PERPETUAL PREPARATION

Preparation for parenthood should precede marriage. Thoughtful men and women will carefully plan for their children well in advance of their arrival. This involves far more than adequate insurance, a layette, and an extra bedroom. Those anticipating parenthood will seek scientific and spiritual counsel. They will discuss with their physician biological truths and obtain a more intimate knowledge of sex, especially as related to their own physical limitations and possibilities. Moreover they will explore with their minister the spiritual implications of parenthood.

It is hardly sufficient to know the "facts of life," have a fashionable wedding, satisfying honeymoon, and return to a well-furnished house with high heart. Marriage, like any other human enterprise, requires constant attention and consecration. Successful marriages and exemplary parents are not the products of chance, but the refined results of discipline and dedication.

Marriage affords an opportunity for uninterrupted love. Courtship must be continuous. A writer sensitive to marital relationships offers these stimulating suggestions:

"Never allow both of you to get angry at the same time.

Never talk *at* one another, either alone or in company.

Never speak loudly to one another, unless the house is on fire.

Never find fault unless it is perfectly certain that a fault has been committed, and always speak lovingly.

Never taunt with a mistake.

Never make a remark at the expense of each other—it is meanness.

Never part for a day without loving words to think of during absence.

Never meet without loving welcome.

Never let the sun go down upon any anger or grievance.

Never let any fault you have committed go by until you have frankly confessed it and asked for forgiveness.

Never forget the happy hours of early love.

Never sigh over what might have been, but make the best of what is.”⁶

Envious parenthood involves study and observation, complete sharing of confidences, fears, and faith. “Developing a family,” said the Reverend Bernard P. Donachie in a sermon delivered at St. Patrick’s Cathedral, “is far more demanding than any artistic work. All good parents must be consummate masters of their craft. They must know when to be as blunt as a heavy chisel, and when to be as fine and sharp as a needle, or as gentle as a dusting brush. It is by family life that unfinished characters will be sanded down to a high polish of sanctity.” Father Donachie advised couples that to be “true artists” in raising families “they must have the same burning desire for perfection that animates all great artists and must view their homes as the focal point of their lives.”⁷

Bishop Hazen G. Werner wrote definitively: “Yes, what you are determines what your children will be. This happens because emotional learning on the part of children comes through absorption—a kind of pedagogy by contagion. What you are makes its impress upon the unconscious life. It isn’t just what you say that registers with your child, but more importantly, what you feel as you say it, how you really feel toward him. How else account for the fact that a child knows when he is not wanted? In spite of the outward affection lavished upon a child by a parent who is inwardly frustrated and burdened with a sense of guilt, his child knows things are not right.”⁸

⁶ Edward L. R. Elson, “The Sure Foundation,” from *Pulpit Digest*, April, 1959, p. 41. Copyright 1959 by the Pulpit Digest Publishing Company. Reprinted by permission.

⁷ From *News in the World of Religion*, by W. W. Reid. January 26 to 31, 1959.

⁸ Hazen G. Werner, *Christian Family Living* (Nashville, Tenn., Abingdon Press, 1958), pp. 40-41.

PARENTS SPEAK

From a selective survey of parents across America, I discovered an encouraging concern on the part of many to improve themselves and to experience an ever-greater maturity. A letter from Nebraska brought this statement: "Parents need to see and understand that life is a dynamic growth process and is constantly changing from what we know to the unknown. This uncertainty is good, it keeps us alert, awake, and on the offensive to most challenges. No parent will be one hundred per cent satisfied with what he has done or is doing, but should know and accept the fact that growth and especially maturity come only from the experiences of living."

A mother in Georgia confessed: "Without the help of my husband I would be a 'lousy parent.' He is the strong one, the firm one, the right one. He understands just exactly what a father should mean to a family, and having been raised in an orphans' home, he has grasped the idea very well. His love for me and for our boys has made him want to do his very best and he constantly seeks God's guidance."

"I believe," says a Christian father in Indiana, "I am a better parent than I was a year ago. I believe that I am a better parent than my father was. . . . We are making mistakes together, but we are also learning together."

From a vigorous couple in New Mexico came this pithy paragraph: "As parents, well Joe and I are the tryingest! We read, we listen, we think, and we search our hearts. We make mistakes and our girls forgive us and we forgive them. We are so pleased to be parents at all, to have the privilege of passing on our ideas and ideals to succeeding generations. What a responsibility, what a challenge, what a joy!"

YOUR CHILD'S HERO

I was having breakfast with a minister of a rural parish. This wholesome, unaffected man told me about his work and what prompted him to leave a dairy farm to enter the ministry at the age

of twenty-seven. He has two sons. One has finished college with a brilliant record, and the other boy is now in high school.

"Do they know what they want to do?" I inquired.

"Yes, they tell me they want to preach."

It is a high compliment to any parent when he becomes his offspring's hero. Whether the child follows in the same vocation as his father or mother is not so important, of course, as the spirit which impels the child to emulate the best in his parents.

As a young preacher I greatly admired the late Bishop Edwin Holt Hughes. In a memorable address, I recall, he vividly pictured the difficulties of American family life. One can only imagine how he would express it today!

With some reluctance Bishop Hughes referred to the difficulty clergymen face in regulating time to be with their families. When his family was growing up, it concerned him because he was away from home so much. Frequently he would assemble the children for prayer before departing for an extended trip. He would admonish them to remember who their father was. At last there came the day when he went to preside over the conference for the last time. Much to his delight and deep satisfaction, when he reached the podium of the assembly room he found a message from home which said in substance, "Remember who your children are!"

This, too, parents deserve to know.

SCANNING THE SHELVES

About Parents

Blanton, Smiley, *Love or Perish*. New York: Simon & Schuster, 1956.

Carlson, Edgar M., *The Classic Christian Faith*. Rock Island, Ill.: Augustana Press, 1959.

Elson, Edward L. R., "The Sure Foundation," *Pulpit Digest*, April, 1959.

Great Neck, N. Y.: The Pulpit Digest Publishing Company.

Liebman, Joshua Loth, *Peace of Mind*. New York: Simon & Schuster, 1946.

- Moser, Clarence G., *Understanding Boys*. New York: Association Press, 1953.
- Overstreet, Harry and Bonaro, *The Mind Goes Forth*. New York: W. W. Norton & Company, Inc., 1956.
- Prescott, Daniel A., *The Child in the Educative Process*. New York: McGraw-Hill Book Company, Inc., 1957.
- Shoemaker, Samuel M., *The Experiment of Faith*. New York: Harper & Brothers, 1957.
- Sockman, Ralph W., *Man's First Love*. Garden City, New York: Doubleday & Company, Inc., 1958.
- _____, *The Whole Armor of God*. Nashville, Tenn.: Abingdon Press, 1955.
- Suggs, M. Jack, *The Layman Reads His Bible*. St. Louis: The Bethany Press, 1957.
- Trueblood, Elton, *The Yoke of Christ*. New York: Harper & Brothers, 1958.
- Werner, Hazen G., *Christian Family Living*. Nashville, Tenn.: Abingdon Press, 1958.
- _____, *Real Living Takes Time*. Nashville, Tenn.: Abingdon-Cokesbury Press, 1948.
- Wouk, Herman, *The Caine Mutiny*. Garden City, New York: Doubleday & Company, Inc., 1951.
- Wynn, John Charles, *How Christian Parents Face Family Problems*. Philadelphia: The Westminster Press, 1955.

2

About the Home

"So long as there are homes to which men turn
At close of day;
So long as there are homes where children are,
Where women stay—
If love and loyalty and faith be found
Across those sills—
A stricken nation can recover from
Its gravest ills.

So long as there are homes where fires burn
And there is bread;
So long as there are homes where lamps are lit
And prayers are said;
Although people falter through the dark—
And nations grope—
With God himself back of these little homes—
We have sure hope."¹

¹ From *Light of the Years* by Grace Noll Crowell. Copyright 1936 by Harper and Brothers. Used by permission.

The home is God's school of the spirit. It is the one place in all the world where an individual can be himself and grant others the same privilege. From the Garden of Eden to caves, cliffs, tents, cabins, palatial homes, crowded apartments, automobile trailers, ultramodern residences—the home is the hearthstone of love. It is not only the cradle of civilization but also its ultimate supreme court.

Though housing has changed with the times, the people housed are very much the same. While the composition of family life is more complex, the basic drives and needs of individuals remain unchanged. Though automation has eased men's burdens, it has not solved their problems. We rejoice in conveniences and comforts, but an air conditioner will not correct a bad character; a bar in the rathskeller may be fashionable but it will not invoke the blessings of the Heavenly Father upon our children; a garbage disposal unit will not grind up family skeletons; a picture window will not greatly enhance a child's appreciation of the world, nor will television make us better churchgoers. The facilities surrounding our lives do not speak for the faith directing our lives.

SAND IN THE MORTAR

In commenting on the place and plight of the American home, J. Edgar Hoover writes:

"In a free society, the fundamental responsibility for children rests with the parents. From the building of the first colonial cabin, the home has been the foundation of the American Republic. Families worked together and played together and worshipped God together. But America's expanding economy—the birth of the Machine Age—changed the picture. In too many instances, the family unit now is a mere cell of diversified interests, and the home is less a stronghold than in the past. The mortar of parental duty, family love, personal honor, and sound religious concepts, once impervious to attack, has been critically weakened. There now appears to be far too much sand in the mortar which joins the bricks of our homes. Wherever mortar is weak, cracks appear, the foundation crumbles, and piles of rubble start to grow. In like manner,

homes disintegrate—and the victims of the rubble heaps are the youngsters.”²

The home is an island in a changing sea. It is our lighthouse of hope! The tempest is high. Swells of a seething world revolution are lashing against its foundations with devastating force. Since the American Civil War, our divorce rate has increased 500 per cent. There are upward of four hundred thousand divorces granted annually. We are advised that there is one saloon in America for every fifty-one families; two saloons for every church; and five saloons for every public school. America spends approximately fifteen billion dollars a year to combat crime. The Federal Bureau of Investigation reveals that a major crime is committed every twenty-two seconds.

Moreover, mass media are constantly harassing us by showering our homes with propaganda and advertisement of products. Statisticians for the National Council of Churches estimate that in 1959 only 63 per cent of Americans were identified with any religious group. Whereas this is the highest percentage ever reported, it is still a sad commentary on parental influence and society in general.

In the midst of this highly competitive, impersonal, and dangerous world stands the American home. The grave question is, How long will it endure? Forty-six million homes in our country are being tested as never before. The average home is too much like a pressure cooker to be comfortable.

DIFFERENT HOMES

One of the consuming concerns and principal reasons for marriage is to establish a happy home. This is the most visible objective of true love. Every couple dreams of perfect marital relationships. Most sincere people start out well. They explore their ignorance together. They find enjoyment in their companionship and in their struggles. An indescribable joy suffuses a couple with the arrival of their first child. However, the child may be their undoing. The mother soon

² J. Edgar Hoover, *Punish the Parent?* a pamphlet (reprinted by permission of the *Rotarian*, October, 1956), United States Department of Justice, Federal Bureau of Investigation, Washington, D.C.

learns that child care is tedious and time-consuming, and the father recognizes, as never before, the parental responsibilities he faces. Husband and wife work harder, see less of each other, and usually have less money than before. The great danger is that parents will permit the rituals of parenthood and home building to become irritating routine.

The patriarchal home is still with us. This is the one in which Papa prescribes and preaches. Unfortunately he seldom practices what he preaches because of a lack of courage, energy, or any real concern. A friend once invited me for lunch. As soon as we walked into his home he barked, "Mama, I thought lunch was ready!" When we were seated at the table he immediately demanded: "Let's have some bread. What about the hot bread?"

I sensed his wife's embarrassment at his perpetual demands, and asked, "My dear, why don't you sit down and eat with us?" "Oh," she replied, "I ate a half-hour ago." As much as to say, "I knew what was coming."

However, such domineering is not limited to men. Wives can be so bossy that the home becomes a second-rate lecture hall wherein there is no time for a question-and-answer period. It was this type of home that caused a social worker to exclaim, "If I had to live with that woman, I'd take to drink too!"

There is also the juvenile-dominated home. Here both parents relax, or fail to accept responsibility, and give their offspring freedom to terrorize people and destroy property. Such parents proceed on the theory that Johnny must never be curbed, corrected, or controlled. I once walked into such a home—or rather around and between barricades erected by a youngster who whammed me on the shins with a wooden toy. From the appearance of the furniture, he had been allowed license to destroy.

The poverty-depressed home is not to be compared with the pleasure-centered home. The former frequently develops character and stamina, while the latter all too often specializes in selfishness and softness.

Mary and John were married. After a few months John reverted to his childhood custom of using tantrums to get his way. He be-

came jealous and increasingly lazy. He had never known discipline, nor had he been taught responsibility. When he needed anything, he asked for it; he never earned it. He was the spoiled child of a well-to-do family. Needless to say, resentments mounted when John, the playboy, continued his childhood conduct. Tensions grew, and divorce loomed.

There are also homes that are being eaten away by the termites of sin, such as excessive drinking and promiscuous sex relations. Hardened indifference and the scavenger hunt for money may also destroy the delicate balance between freedom and faith. Those of us who have put a drunkard to bed or waited in court with a sobbing wife while the earthly destiny of her husband was being determined know all too well the consequences of sin. Jesus' words have peculiar pertinency: "And if a house is divided against itself, that house will not be able to stand" (Mark 3:25).

"Our hope is that, before it is too late, we may recognize our homes, however modest their arrangement, as places of potential redemption to which people may return from the storm of the world for understanding and strength, and from which they may go out to do the work the world so sorely needs to have done. Thus life takes on a beautiful rhythm. We go into the fellowship for renewal and go out from it for service in the world. . . ."³

THE PRESCHOOL YEARS

A delightful couple came to see me to discuss adopting a five-year-old boy. Adoption is always magnanimous, and demonstrates genuine compassion. I encourage it wherever possible. However, in this instance I discouraged the husband and wife on the grounds that it was almost too late to mold the child's character.

The impressionable preschool years are the most formative period in life. Whereas no rule is irrevocable and every individual is different, and hence reacts differently to environment and stimuli, yet, generally speaking if a child's character chassis—on which his entire life must ultimately rest—has not been sufficiently formed by the

³ Elton Trueblood, *The Yoke of Christ* (New York, Harper & Brothers, 1958), p. 183.

time he enters school the chances are he will be a disrupting influence in any group. Because he feels insecure, he will be inconsistent and unpredictable.

"Your new baby is a piece of soft clay that you mold with every word, look, and act—even by your very presence. No period is more impressionable than infancy, for at this time your child develops those first and deepest reactions to things around him.

"Long before he can understand a word you say, he knows the difference between a smile and a frown, between a caress and even the slightest slap, between eyes turned toward him and eyes turned away, between a pleasant and a harsh tone of voice, between relaxation and tenseness in you. By the end of his first year, he feels accurately whether or not you love him and think he is important. His need for love and confidence is so basic that he looks for them in everything you do or say."⁴

Though there are many and rapid changes in the development of the preschool child, they center in the parents' comprehension of what is taking place and in their response to their child's needs. Thumb-sucking, bed-wetting, and prolonged spells of crying may be caused by deficiencies on the part of the child's parents. This is also a period when diet is extremely essential, yet diet may cause contention which leaves scars forever. Parents must be concerned with their child's physical development, and there can be no substitute for the prescriptions of wise pediatricians. Nevertheless parents must be careful not to destroy the child's sense of belonging or his emotional health by forcing him to take another spoonful of pablum or spinach. This is the time in a child's life when he feeds on feeling as well as on food.

ATTITUDES MAKE A DIFFERENCE

My research with parents brought these delightful comments: "Many books tell how pleasant bedtime and mealtime should be. To me bedtime is a nightmare. My husband works evenings, and the five children have me outnumbered. I have never been blessed with

⁴ Barney Katz, *How to Be a Better Parent*, (New York, The Ronald Press Company, 1953), p. 147.

a sleepy child—just healthy, lively children who don't like to settle down. I have never yet felt joyous over the frequent spilling of milk and the extra cleanup chores.

"Problems are increased a great deal when you have more than two children. I was an only child, and we had five in a seven-year span. I appreciate this experience. If I had stopped at two, I wouldn't have had the faintest idea of what a larger family is like. If we had more money we might have more children. We have never had the services of a free baby sitter and haven't been able to afford one since the third child arrived. Because the children haven't been left, I think they feel a closer family relationship. Too often mamma and daddy spend so much time working that they don't enjoy their children. We enjoy our children."

IMPORTANCE OF SCHEDULE

Long before the child can communicate, he responds to regularity of schedule. He anticipates feeding, playtime, bedtime, and even the bathroom. If his physical routine is permitted to become haphazard, he will inevitably experience confusion and insecurity, which he may interpret as lack of attention or love. This is particularly true with regard to feeding habits and toilet training. We are told that the time to feed a child is when he is hungry. This, too, can be carried to an extreme. A child's schedule should be arranged so that he becomes hungry at regular intervals.

Bathroom training can be a real problem for one-, two-, and three-year-olds. However, this time-consuming routine can be handled in such a way that the child will develop confidence and independence, and develop regular habits.

STIMULATE THE SEARCH

In addition to assisting the child to develop sound and healthful physical habits which are allied with mental and emotional health, there is the challenge to create an atmosphere wherein he or she will begin to search for the good and beautiful. Attitudes are transferable. The parents' communication with God is contagious. Prayers over the child long before he can say, "Now I lay me . . ."

Date 19.9.64.....

About the Home

Acc. No. 1867.....

21

challenge him to search for the good before he can acknowledge it. Through reverence, discipline, and the example of prayer the child experiences God.

My wife teaches three-year-olds in our Sunday church school. She told me of a beautiful child whose father is Italian and Catholic and whose mother is Jewish. When prayertime came, the girl volunteered to lead the prayer. Confidently she said, "God is great and God is good." Wonderful! Parents dare not postpone or procrastinate in their responsibility of introducing the child to God.

"The gist of the whole matter perhaps can be summed up under three heads.

"1. Whether a child prays or not is at bottom a question of whether he reaches out toward the good. Words are relatively unimportant.

"2. Real prayer for the child will come through his experiences, especially experiences which bring with them a sense of failure or success, which arouse aspirations, which call for choices, decisions. Only as they are connected with such experiences are spoken prayers likely to have worthful reality.

"3. While relatively unimportant, spoken prayer is by no means absolutely unimportant for the child. In so far as he can find meaningful word expression for his outreach toward the good, whether the expression be his own or drawn from such treasures of the spirit as our language affords, his sensitivity to the beautiful and true may well be developed and his life enriched and made more fruitful thereby."⁵

PARENTAL PROBLEMS

There is no such thing as a perfect home, for there is no such thing as a perfect parent or a perfect child. The claim is made, but the best of parents make mistakes and even model children have their weaknesses.

A couple from Michigan writes: "The number one problem, we feel, is the need for teaching children more spiritual values and after recognizing this need, how to meet it. The hour or two

⁵ Mildred Moody Eakin and Frank Eakin, *Your Child's Religion* (New York, The Macmillan Company, 1951), pp. 25-26.

that children attend church and religious instruction is inadequate in quantity and, in many instances, quality. . . .”

A professor and his wife in Ohio share this concern: “A major problem parents face today is that of time for their children. Life becomes increasingly centered away from home both for parents and children. Probably this is inevitable and in itself, not to be absolutely deplored. But it does confront us with the necessity of voicing new ways to be parents in the new day.”

“The number one problem facing American parents,” says a Texas couple, “is that the youth of today are growing up too fast. The rapid pace of living causes parents to let their children grow up without noticing them.”

From the Far West comes this declaration: “Our problem is how to keep our children alive in an automobile age!”

Two courageous souls from Illinois made this confession: “To tell you the truth, we really don’t know what the problem of the American parent is. We’re so busy going to church meetings that we have little time to read the articles we are supposed to to keep us up-to-date. . . . And I personally believe that this ‘church meeting’ deal can be overdone. It makes little difference to children whether you are out participating in a dice game or at a church meeting, you are away from home—and I have come to the conclusion that there must be a line drawn even in church activities. The ping-pong games we share and the checker games we play with our children are too few.”

Somewhere in this wide spectrum of symptoms and problems parents face is your problem and mine.

LOVED OR MANAGED?

When Woodrow Wilson was president of Princeton University, he startled a group of alumni by saying: “Some of you write and ask us why we don’t make more of your boys. I will tell you the main reason. Because they are *your* boys.”

All of us reflect home, school, playground, and church influences, especially those of the home. Here the children dream dreams, and

their parents must dream with them and at the same time know when to voice concern or to offer congratulations.

It is said that Adolf Hitler hated his father and managed his mother.

Thomas A. Edison saw in his mother a shining example of what life could be, while in his father he saw the man he did not want to become.

There is no substitute for parental guidance in the home, however efficient the retinue of servants. When Johnny and Susan come home from school they want to be greeted by their mother, not by the maid or the baby sitter.

Great mothers create great men. Think of Moses and of his mother's determination to save him!

Joseph and Mary must have been wonderful people for God to trust them with the Promised One.

Consider Susanna Wesley, mother of John and Charles Wesley, who bore nineteen children in a span of twenty-one years and who lost ten children, eight in infancy. Her neighbors marveled at her ability to organize her home and manage her household. The modern home has ninety-odd labor-saving devices. Susanna Wesley had few conveniences, yet she taught her children until they were five years of age. Furthermore, every afternoon she took one child into the privacy of her room and there shared with him the finer things of life: "On Monday with Mollie, on Tuesday with Hettie, on Wednesday with Nancy, on Thursday with Jackie, on Friday with Patty, on Saturday with Charles, and with Emilia and Sukey on Sunday. It all sounds very stilted to us, but it worked out very well. Twenty years after he had left home John Wesley wrote to his mother, 'If you can spare me only that part of Thursday evening which you formerly bestowed on me in another manner I doubt not it would be useful now for correcting my heart as it was in forming my judgement.'"⁶

No wonder that from that home pervaded with love came the dynamic founders and leaders of the Methodist church.

⁶ Leslie F. Church, *Knight of the Burning Heart* (Nashville, Tenn., Abingdon-Cokesbury Press, 1953), pp. 15-16.

WHERE DEMOCRACY BEGINS

There is little doubt that with the family also rests our hope for enduring democracy. If the home fails to disseminate this truth and to demonstrate the essential characteristics and procedures of democracy, then life as we know it is in jeopardy.

WHAT IS DEMOCRATIC LIVING?

1. *It is the willingness to organize the family into a responsible relationship.*
2. *It is granting another the freedom to fail, but with willingness to accept him when he fails and to restore him to full family status.*
3. *It is a candid evaluation and acceptance of an individual's uniqueness.*
4. *It is cooperative sharing and living.*
5. *It is a conscious attempt to assist one another in the realization of worth-while ambitions.*
6. *It is mutual planning for the good of the entire family.*
7. *It is the establishment of respect for law, order, and authority.*
8. *It is generous and gracious living.*
9. *It is an introduction to, and the demonstration of, discipline.*

HINTS FOR A HAPPY HOME

1. *Have Fun Together.* Take time to play with your children. Have you forgotten how to fly a kite or make a doll's dress?
2. *Remember Important Anniversaries.*
3. *Develop the Spirit and Willingness to Share.* At mealtime, prayertime, bedtime, sometime, share your day with your family and listen while others share theirs.
4. *Sing and Listen Together.* Music is a great conditioner for understanding and teaching.
5. *Read Together.* Read with your family. The text may be a passage of Scripture after dinner, an editorial, a letter, or a child's first poem—but whatever it is, it is all-important. Encourage the children to read aloud in the family circle.
6. *Work Together.* Common chores, whether they are washing

the dishes or the car, taking down the storm windows or putting up the screens, provide visible togetherness.

7. *Shop Together.* It can be fun and most profitable.
8. *Entertain at Home.* Such entertainment is exciting, colorful, and mutually stimulating. It is amazing what transpires in one's home with choice guests. No atmosphere compares with that of a candle-lighted dining room in a gracious home.

9. *Go to Church Together.* A never-to-be-forgotten memory of my days at Yale was worship at Battell Chapel. It was always a moving sight to see President J. R. Angell, his wife, and family file into their pew. Public worship is an indispensable family experience.

10. *Sacrifice Together.* If you cannot afford to give Bobby a bicycle, then prove your point by foregoing an item of clothing or a night at the club.

There are innumerable ways for families to experience togetherness. Families who intelligently plan together happily stay together.

HALLMARKS OF A CHRISTIAN HOME

Obviously more than a motto is required to make a home Christian. There must be the interaction of many activities and experiences, as well as a total commitment to the Lord of Life which expresses itself in myriad ways.

1. *A Christian home will be aware of the presence of God.* The Biblical view of the home teaches that your family is a physical, emotional, social, and spiritual unity of utmost importance to the kingdom of God. The family is God's idea. Through it you and I are challenged to glorify Him and to serve our fellow men. "Train up a child in the way he should go, and when he is old he will not depart from it" (Proverbs 22:6).

2. *The Christian home will practice the teachings of Christ.* This embraces the whole spectrum of life. Parents need to be familiar with what Jesus said about possessions and about war and peace and human relations.

3. *The Christian home will demonstrate faith.* This will not be

a cheap, theatrical hocus-pocus but a genuine confidence and hope which emanate from a satisfying encounter with Jesus Christ. A person's religious faith will be seen in the manner in which he conducts his business, and his willingness to be used by the community. "Faith is nothing other than the vessel in which God pours his love. . . ."⁷

4. *The Christian home will demonstrate love.* "By this all men will know that you are my disciples, if you have love for one another" (John 13:35). "This is my commandment, that you love one another as I have loved you" (John 15:12). Love is the differentiating quality of the Christian. Love is the victorious life. God's love must be transmitted to children through their parents. Until one is loved it is impossible for one to express love.

5. *The Christian home practices forgiveness.* It is the community of reconciliation. Like the loving father in the Parable of the Prodigal Son, good parents not only are happy to forgive but also practice hope and charity in all their relationships.

6. *The Christian home will be exemplary.* Confidence, not conceit, will fill its members, and joy will claim them at their work.

7. *The Christian home will be faithful to the church.* In one sense the church will be at home. The family that ignores or fails to incorporate the church into its life not only becomes spiritually undernourished and inadequate but also morally enervated and inconsistent. The family who goes to church seeking a faith leaves church seeking to serve. The church is the committed community. Thus the church-going family is committed to a way of life designed to redeem the world.

Is God at home in your home?

⁷ Emil Brunner, *Faith, Hope and Love*. Copyright, 1956, by W. L. Jenkins, The Westminster Press, p. 75. Used by permission.

SCANNING THE SHELVES

About the Home

- Bader, Jesse M., *Evangelism in a Changing America*. St. Louis: The Bethany Press, 1957.
- Bainton, Roland H., *What Christianity Says About Sex, Love and Marriage*. New York: The Association Press, 1957.
- Beasley, Christine, *Democracy in the Home*. New York: The Association Press, 1954.
- Black, Algernon D., *If I Marry Outside My Religion*. Public Affairs Pamphlet No. 204, 22 East Thirty-eighth Street, New York 16, N.Y.
- Bonhoeffer, Dietrich, *Life Together*. New York: Harper & Brothers, 1954.
- Bossard, James H. S., and Eleanor Stocker Boll, *One Marriage, Two Faiths*. New York: The Ronald Press Company, 1957.
- _____, *Why Marriages Go Wrong*. New York: The Ronald Press Company, 1958.
- Brunner, Emil, *Faith, Hope and Love*. Philadelphia: The Westminster Press, 1958.
- Carson, Ruth, *Having a Baby*. Public Affairs Pamphlet No. 178, 22 East Thirty-eighth Street, New York 16, N.Y.
- Church, Leslie F., *Knight of the Burning Heart*. Nashville: Abingdon-Cokesbury Press, 1953.
- Doyle, Kathleen, *When Mental Illness Strikes Your Family*. Public Affairs Pamphlet No. 172, 22 East Thirty-eighth Street, New York 16, N.Y.
- Duvall, Evelyn, *Building Your Marriage*. Public Affairs Pamphlet No. 113, 22 East Thirty-eighth Street, New York 16, N.Y.
- _____, *Family Living*. New York: The Macmillan Company, 1955.
- _____, *Family Development*. Philadelphia: J. B. Lippincott, 1957.
- _____, and Sylvanus Duvall, *Saving Your Marriage*. Public Affairs Pamphlet No. 213, 22 East Thirty-eighth Street, New York 16, N.Y.
- _____, and R. L. Hill, *When You Marry*. New York: The Association Press, 1953.
- Eakin, Mildred Moody, and Frank Eakin, *Your Child's Religion*. New York: The Macmillan Company, 1951.
- Eckert, Ralph G., *Sex Attitudes in the Home*. New York: The Association Press, 1956.
- _____, *So You Think It's Love!* Public Affairs Pamphlet No. 161, 22 East Thirty-eighth Street, New York 16, N.Y.
- Ellenwood, James L., *There's No Place Like Home*. New York: Charles Scribner's Sons, 1938.

- Fairly, John L., and Arleene Gilmer, *Using the Bible to Answer Questions Children Ask*. Richmond, Va.: John Knox Press, 1958.
- Gebhard, Anna Laura and Edward W., *Our Family Worships at Home*. Nashville: Abingdon Press, 1958.
- Groves, Ernest R. and Gladys H., *Contemporary American Family*. Philadelphia: Lippincott, 1947.
- Johnson, Paul E., *Personality and Religion*. Nashville: Abingdon Press, 1957.
- Katz, Barney, *How to Be a Better Parent*. New York: The Ronald Press Company, 1953.
- Kirkendall, Lester A., *Too Young to Marry?* Public Affairs Pamphlet No. 236, 22 East Thirty-eighth Street, New York 16, N.Y.
- Mace, David R., *Success in Marriage*, Nashville: Abingdon Press, 1958.
- _____, *What Is Marriage Counseling?* Public Affairs Pamphlet No. 250, 22 East Thirty-eighth Street, New York 16, N.Y.
- Marney, Carlyle, *Dangerous Fathers, Problem Mothers and Terrible Teens*. Nashville: Abingdon Press, 1958.
- Maynard, Donald M., *Your Home Can Be Christian*. Nashville: Abingdon Press, 1952.
- Odell, M. C., *Our Family Grows Toward God*. Nashville: Abingdon Press, n.d.
- Popenoe, Paul, *Marriage Is What You Make It*. New York: The Macmillan Company, 1950.
- Stewart, Maxwell S., *Problems of Family Life and How to Meet Them*. New York: Harper & Brothers, 1956.
- Thorman, George, *Broken Homes*. Public Affairs Pamphlet No. 135, 22 East Thirty-eighth Street, New York 16, N.Y.
- Wood, Leland Foster, *Growing Together in the Family*. Nashville: Abingdon-Cokesbury Press, 1935.
- Wynn, J. C., *How Christian Parents Face Family Problems*. Philadelphia: The Westminster Press, 1955.

3

About Boys

“For to us a child is born,
to us a son is given; . . .”
—(Isaiah 9:6)

Although we may speak of the equality of the sexes and the passing of a patriarchal philosophy of human relations, a son still remains the symbol of familial continuity.

“A boy will always present a challenge to adults. To parents he is a part of them, a hope, a dream, a nuisance, a pest. To other adults, he is the promise of the future, the assurance that their achievements will live after them.

“As he grows older, he peddles the family secrets until the teacher knows as much about the home as he does. He seems to be his happiest when he is so covered with mud that no one can see where to kiss him; when one needs a moment’s rest a boy becomes perpetual motion. He has been described as one who can ‘swim like a fish, balk like a mule, bellow like a bull, act like a pig, or behave like a jackass, according to climatic conditions.’ ”¹

While a boy may have an exceedingly difficult time becoming mature, deep within him is the gnawing desire to pattern his life

¹ Clarence G. Moser, *Understanding Boys* (New York, Association Press, 1953), pp. 9-10.

after someone whom he admires. It may be his father, his teacher, his athletic coach, or a friend.

LIVING IN A BOYS' DORMITORY

Our life is made happy with five sons, including two sets of twins. We know what it's like to lose sleep with fretting infants, to survive the incidence of childhood diseases, and to attend Parent-Teacher meetings between engagements! We are familiar with the problems of a home menagerie that includes snakes, rats, bugs, flies, turtles, alligators, cats, dogs, squirrels, and rabbits. We are acquainted with interminable telephone calls, automobile problems, and the shock of the unexpected experience. Piano recitals and posture contests are routine, and their outcomes are often awaited with keen anticipation.

The competition of twins running against each other for school office, with one being defeated, and a hotly contested campaign for presidency of the student body in a large high school, with victory for one, are also within our experience. We know what it's like to have one twin president of his school and the other, vice president. We seem to have spent half a lifetime in gymnasiums, natatoriums, football stadiums, and track arenas. Open house for the entire student body, the problems of "going steady," and the nostalgia of the final date are common and exciting insights into life in our "boys' dormitory"! No doubt you could give a similar testimony.

GRADATIONS IN GROWTH

The miracle of growth is fascinating and demanding. No matter how perplexed parents may be at times, those who have a reasonable comprehension of the physiological, sociological, and mental changes that mark certain ages and stages of their children will more intelligently understand and guide their development. Without being tedious or technical, let us review some of the broader and more obvious capacities and behavior patterns of boys from one to twenty-one years of age.

Twelve months: At this age the normal child is finding his feet.

He is a toddler. He can walk a few steps by holding on. Usually he can say "Mama" and "Dada." He smiles often.

Eighteen months: The baby makes miraculous progress between twelve and eighteen months. He is talking and walking and learning to feed himself. His vocabulary may include ten words and more. Pictures, people, and objects fascinate him. He experiences brief moments of concentration, as indicated by his interest in picture books. He likes to feed himself, usually with both hands. He is proud of his teeth. He eats messily. Pull-toys attract him. His toilet habits are more regular.

Two years: He enjoys walking; in fact, he's perpetual motion. His dexterity is much improved. He enjoys blocks, small toys, and climbing. He responds to the challenges posed by interlocking toys. He may speak in sentences of three or more words. The two-year-old can usually verbalize his needs.

Three years: His ability to walk and run is vastly improved. He learns to ride a tricycle, and can put on his shoes and some of his clothes. He now knows a few songs, and feeds himself better. He becomes observant and questioning; he notices differences between sexes. He imitates others. The "motor," or more impulsive, child begins to emerge. At the same time the "sensor," or quieter, type is also distinguishable. His imagination soars. He is a collector of practically everything he sees. His hands and his pockets are not large enough. He is very possessive.

Four years: The child can now virtually dress himself, wash and dry his face and hands, and he laces his shoes and perhaps ties them. He talks continually and is more cooperative, especially with other children. He may be a little more curious about sex, although boys and girls may undress before one another.

Five years: This is an exceedingly active age in which the boy lives in a dramatic world. He is less interested in sex play; he counts ten to twelve objects correctly; tells you the number of fingers on his hands, distinguishes between a nickel, penny, dime, and quarter, and is familiar with many colors. He can print his name, dress and undress himself, run errands of a limited nature, and remember specific instructions. He usually begins kindergarten.

Six years: He is no longer a baby, and is full of questions, especially about babies and where they come from. Individualism is very strong. He has become more aware of sexual differences, though less interested in sex than the four-year-old. His interest in stories, music, and sports begins to emerge. He enjoys laughter and play. His closets are never large enough. His readiness to read and express himself in other areas is apparent, and parents need to be prepared to assist him. He begins formal schooling.

Seven years: He lives in an expanding world. He is capable of walking to school and back, participates in group play, and has an appetite for learning as well as for larger servings of food. His religious inclinations are more perceptible, and his weaknesses begin to show.

Eight years: The boy is more mature, demanding, and curious to learn and to know what he is seeing. His interest in sex is high, though his exhibitionism is not so common, and he enjoys peeping. It is an age of teasing, joking, and provoking.

Nine years: This is an awkward age. His growth is sometimes phenomenal, and is accompanied by a large appetite. His energy requirements are frequently a real problem. He is interested in everything, reads and writes quite well, and uses the telephone with considerable finesse. Procrastination is common, and he is very critical of others.

Ten years: The child is more serious, though his vocabulary may be harsh and smutty. He is more protective, likes to play with five-year-olds, and is fond of friends. Cub Scouts, group play and activity are part of his world. His posture is improving as well as his poise; and the out-of-doors is his great love.

Eleven years: This is a time of incessant activity. Poise and punctiliousness are not hallmarks of this age. He sprawls rather than sits. There are tremendous personality and facial changes. Ocular coordination and vision are greatly improved. Eleven-year-old boys are far more uniform in development than girls are inclined to be at this age. The child is more discriminating. Institutions take on meaning. Masturbation is common. The boy thinks more

in terms of his family; he likes to take long hikes, and has a growing sense of right and wrong.

Twelve years: Many changes are going on, most of them for the better. He is more reasonable, less insistent, more companionable, and more cooperative. His psychological growth all but excels his physical growth. It is a time when his personality is being integrated; enthusiasm, initiative, and self-reliance are emerging. Puberty is approaching or may have already appeared. He is more sensitive to the reactions of people, though not always to himself. He uses money differently, and saves it for a definite project or purpose. He is less sure of his vocation than he was at ten or eleven, and more willing to volunteer. Athletics attract him, while parties are more common among girls.

Thirteen years: This is usually a complex stage. Childishness is disappearing, and adolescence is well under way, yet maturity is a pendulum that swings to great extremes. Moodiness and isolation are typical characteristics. The thirteen-year-old is apt to be more reflective than the twelve-year-old. He is more careful in his choice of words. He is more responsible, though parents may be more concerned. Bodily changes are rapid and tremendous. His health is usually better, fatigue less common, and childhood diseases are virtually things of the past. Boys begin to show more interest in girls. Many thirteen-year-old boys show decided improvement in personal appearance and in the tidiness of their rooms. School is more of a challenge than a chore.

Fourteen years: Emotional changes are obvious. There is more laughter, freedom, contentment, and relaxation. The boy enjoys life, sometimes too much so. He is gregarious, more self-reliant. His spontaneous moods are increasingly creative and suggestive. Age fourteen seems to be an important transition point for most boys.

Fifteen years: Maturity traits of the fifteen-year-old are not easily described. The boy is in an organizing stage and he may be very subjective. His likes and dislikes are strong, and he harbors grudges. His temper may be very pronounced, though his awareness, perceptiveness, and loyalty to basic social groups are usually improved. The fifteen-year-old is aware of his limitations, and is prone to

become confused about his potentials. He is more complex than happy, and his competitive spirit is sharp.

Sixteen years: "The major subcycle which began with Year Ten comes to full circle at sixteen, and then takes a long swing of five years or more toward maturity. The 16-year-old if he rises to tiptoe can almost see the horizon of adulthood. He is himself a pre-adult."² He is far more cooperative and concerned about his appearance, demonstrates a more healthful independence, accepts responsibility more readily, and begins to respect authority and property. He begins to consider money more from an adult point of view. He has an increasing understanding of the family budget, and is willing to sacrifice. While the immediate is far more important than the future, he nevertheless dreams and plans. Religion holds real interest for him.

Sixteen to twenty-one years: This is a period of obvious and encouraging changes. Boys see themselves more clearly. Important decisions are made: college, life work, marriage, and leaving home for extended periods of time are all in their thoughts and frequently in their experience. Though the "war of independence" continues, battles are less frequent and the outcome is usually more graciously accepted. Because group acceptance is so essential to youths in the late teens and early twenties, boys and girls frequently play games with themselves and others, lest they not be accepted by members of their group. Pretense is common.

CONCERNS AND CAUTIONS

Knowing many of the problems and temptations of the adolescent, parents are naturally concerned for their children. One reason is that a youthful mistake may do permanent harm. The girl who bears a child out of wedlock, or the boy who fritters away his time in high school, thus precluding college and making a second or third choice of a job necessary, or the youngster who becomes identified with a morally unacceptable group, naturally disturbs his

² Arnold Gesell, Frances L. Ilg, and Louise Bates Ames, *Youth: The Years from Ten to Sixteen* (New York, Harper & Brothers, 1956), p. 250.

parents. Moreover, drinking, smoking, and other indications of adolescent rebellion cause grave concern.

"Boys and girls sometimes get into mischief and trouble because adults have not met them halfway in giving them opportunities to be mature. We need to meet the growing young person at each point at which he is willing and able to take responsibility. The adolescent, like the little child, should not be pushed too rapidly, but if responsibility is not offered to him as he shows readiness for it, he may remain immature and continue to play the part of a child, irresponsible and self-centered."³

Since adolescence is such a complicated and curiously inconsistent stage, the parent needs to exercise utmost care lest he dominate his son on the one hand, or become so adjusted to his demands on the other that he is a "soft touch" and an irresponsible counselor and companion.

"Growth in the adolescent, as in the child, does not proceed equally at all times in all areas. The adolescent is often still emotionally immature—'A full-grown body is entrusted to an inexperienced mind.' All this helps to make adolescence a difficult period for both young people and adults. It is a challenge to adults not only to help the adolescent but to *permit* him to achieve maturity and become one of them."⁴

COMMON COUNSEL

Though it is always easier to tell people what not to do than what to do, let us consider some very common "don'ts" which may suggest some things to do.

1. *Do not superimpose your will on that of your son.* Permit him the freedom to fail. I know a father who insisted that his son become a minister. The boy wanted to be a scientist. The result was that science lost a fine student and the ministry gained an unstable preacher.

2. *Do not expect the impossible.* Though your son may appear

³ Jenkins, Shacter, and Bauer, *These Are Your Children* (Chicago, Scott, Foresman and Company, 1953), pp. 210-211.

⁴ *Ibid.*

to be lazy and irresponsible, he is a very busy person. He, too, is caught up in the accelerated tempo of living. Very few teen-agers can make competent decisions quickly. Indeed, very few have a serious and rewarding sense of time.

3. *Do not handle private matters publicly.* Beneath a boy's apparent adequacy and courage is considerable insecurity, tenderness, and fear. Parents sometimes take their boys to task in public, knowing that their rebuttal will be mild.

4. *Do not hold yourself up as a standard of success.* Refrain from telling your son how successful you were at his age. It is possible that he will discover your past and still like you! If you are who you say you are, he will be among the first to admire you.

5. *Do not hold grudges.* A nineteen-year-old took great pride in telling me he left home at fifteen because he and "the old man" could not get along. They found it difficult to forgive and to forget.

6. *Do not postpone important decisions.* The time to face a problem is before it appears. Whereas this is not always possible, matters of genuine concern should be handled with discretion, directness, and in confidence.

7. *Do not underestimate your son.* Though he may not approach your standards, he may be much better qualified for a specific assignment than you realize, and far more mature than you were at his age.

8. *Do not spoil your boy.* Teach him discipline, responsibility, and fair play. Bobby flunked out of a splendid Eastern college not because he was incapable of doing the work but because he was incapable of self-discipline.

9. *Do not promote your son.* Quite unconsciously, fathers sometimes manipulate situations wherein their boy is given undue advantage or is elevated to unwarranted positions of leadership and responsibility.

10. *Do not permit your son to waste time.* It is irreplaceable. Keep him busy.

11. *Do not permit your son to waste money.* Encourage him to respect honest toil, and see to it that he has opportunities to earn money.

12. *Do not allow him to take advantage of others or to capitalize on your reputation or position.* Teach him to respect all people and to stand on his own feet.

SLEEP

As necessary and normal as sleep is, the amount required seems to vary considerably with the individual. "Although, in general, infants and young children require more sleep than those older, there is no fixed inverse relationship between age and hours of sleep. For example, a child of two or three years of age may for a while sleep fewer hours in a twenty-four hour span than he will when he is five to six years of age. This lessened sleep probably is related to events in the waking hours. It is well known that in this preschool age the child is going through a developmental phase when many things seem awry."⁵

The lack of sleep distorts behavior patterns. Sleep plays an extremely important role in a child's total development. The establishment of a regular bedtime is important. Though the hour will vary with the particular child and family, consistency is highly desirable. Care should be exercised to see that presleep periods are free of excitement, scolding, and excess stimulation. Certain types of radio and television programs and stories may prevent the child from going to sleep. A general atmosphere of calmness and the reassurances of love are conducive to relaxation and rest. Wherever possible, every child should have his own bed and his own room.

"Most infants sleep sixteen to twenty hours a day during the first half year; by six months of age they will sleep through the night and are awake for periods totaling six to eight hours. By one year of age the child sleeps an hour or two less and by two years of age averages twelve to fourteen hours a day. The need for sleep gradually decreases, but rarely becomes less than ten hours during the pediatric age range. One or two naps a day are routine, and rest periods should have an important place in kindergarten and first and second grade schedules. Some children of this age profit

⁵ *Textbook of Pediatrics*, 6th ed., Waldo E. Nelson, ed. (Philadelphia, W. B. Saunders Company, 1954), p. 1126.

greatly by an occasional day at home in bed to recuperate energy and to prevent overstimulation from competitive school life."⁶

WHAT A BOY NEEDS FROM HIS FAMILY

There is no substitute for wholesome family life. In addition to a boy's physical needs, the family must provide the ingredients of character and maturity.

1. *A boy needs to be surrounded by love.* He especially needs an understanding, trustful father.

2. *A boy needs to be accepted by his family.*

3. *He needs security.* Richard never had a chance. His parents separated when he was three. During the next ten years he lived with five different relatives. He never knew the blessings of family routine, regularity, and security.

4. *Every boy needs a challenge.* By nature boys like adventure. Destructive boys are frequently those who have been denied the privilege of experimenting and pioneering.

5. *He needs companionship.* He needs a buddy. A boy needs a dog. He needs the rough-and-tumble play of boys of his own age.

6. *A boy needs space.* He responds to the rugged terrain of the out-of-doors. What miracles transpire in boys during summer camp!

7. *Able boys need competitive play.* I am a great believer in athletics for those who are physically able. Sports offer more than excitement to parents; they build physical strength and stamina. Well-organized athletics create self-confidence, poise, cooperation, and the ability to think under pressure.

8. *A boy needs to be taught a standard of values.* If his home fails him at this point, he will be penalized for life.

9. *He needs a faith to live by.* He needs the warmth and reassurance of religion. A boy needs to realize that life is designed to last forever and that what he does or fails to do today, to a degree he may never know, helps fashion his own destiny and that of others.

10. *Certainly a boy needs assistance in determining a worthy life objective.* What is life all about? Why do we have the institutions

⁶ *Ibid.*, p. 125.

of the home, the school, and the church? Boys need to find a challenging purpose.

WHAT A BOY NEEDS FROM HIS CHURCH

Alexander Campbell, eminent American theologian and educator of the nineteenth century, declared that to educate a man's mind without educating his heart would be tantamount to giving a repeating rifle to a savage. The whole person must be educated and brought under complete and constructive control, or only part of the man is educated. The church has a tremendous opportunity and responsibility to fashion the permanent self. Our founding fathers believed so deeply in this principle that virtually all the early schools of America, even colleges, were supported by and related to churches.

What then should the church do for a boy?

1. *It should offer him a philosophy that will support him all the days of his life.* He expects the school to prepare him for making a living, but the church should prepare him for making a life.

2. *The church should teach boys the worth of an individual, including his own worth.* Indeed, everyone should expect this from his church.

3. *The church must provide him with schooling in things of the spirit, lest the pomp and ceremony of the community give him a distorted picture of life.*

4. *The church must assist him in developing moral and ethical standards whereby he may determine right and wrong.*

5. *The church should foster the faith the boy found at home or engender a faith he never possessed.*

6. *The church should assist a boy to discover himself.* He will frequently turn to one of his friends, perhaps a teacher, his coach, or his minister, before turning to his parents.

7. *The church should help a boy to relate himself effectively to others.* There is no area more delicate and demanding than that of human relations. The church must excel in teaching and demonstrating genuine brotherhood.

Dr. Randolph Crump Miller speaks helpfully: "The Church's

direct ministry to boys is a problem of relevance. The rebellion of boys at ages nine through twelve is natural, because the Church is not normally geared to their needs. Boys are looking for tasks equal to their strength, while the Church puts the emphasis on providing strength equal to their tasks. The Church is charged here with the responsibility of infusing a high idealism which is within the range of the boys' interest and responsibilities. Taking the boys as they are, with all of their mixed up emotions and driving power, the Church is challenged to lead these boys in directions which will help them fulfill their destinies.⁷

WHAT A BOY NEEDS FROM SCHOOL

The school, be it public or private, is a basic and indispensable unit of society. What we wish to triumph must first be taught. What does a boy need from his school?

1. *A boy needs instruction in the art and disciplines of learning.*
He needs to understand what learning is and how it takes place.
2. *A boy needs the basic tools of learning.*
3. *He needs well-trained and sensitive instructors.*
4. *He needs the inspiration of a friendly school atmosphere and adequate facilities.*
5. *A boy needs to be stimulated to discover a worth-while image of himself.*
6. *He needs to be academically aroused and challenged to be a schoolboy every day of his life.*
7. *In a unique way, a boy needs instruction in matters of authority, responsibility, and citizenship.*
8. *A boy needs a concept of education that prevents him from accepting the fallacy that when he graduates he is through learning.*

WHAT A BOY NEEDS FROM THE COMMUNITY

It is a short step from one's home to the community. Indeed, the home is a part of the community. Boys are served by numerous agencies in their neighborhoods. The Young Men's Christian Ass-

⁷ Randolph Crump Miller, *Biblical Theology and Christian Education* (New York, Charles Scribner's Sons, 1956), p. 14.

ciation, Boy Scouts, privately operated boys' clubs, church camps, and other organizations seek to develop a boy's character. The community plays a significant role in a boy's total development.

1. *Any boy needs wholesome recreational facilities.*
2. *A boy needs guidance in the proper use of his leisure time.*
3. *He needs to understand the aspiration of the basic institutions of his community.*
4. *Every boy needs an opportunity to gain self-respect and to earn money.*
5. *All boys need a chance to practice good citizenship.*
6. *A boy needs encouragement from his community.*
7. *Every young man needs to realize that community ordinances and laws exist not only for his punishment but also for his protection.*
8. *A boy needs to fulfill his responsibilities to the community of which he is a part.*

GROWING UP AND GOING AWAY

All too soon our sons grow up and are gone. Then and only then can we know how successful we have been as parents, for our children bear the impress of parental influences forever. While it is normal and natural for boys to leave home, in a sense their home never leaves them.

Dr. Theodore H. Palmquist said he was present at the Jurisdictional Conference at which Bishop Grant was elected. The bishop had just lost his father. A reverent hush fell over the congregation as the newly elected servant of the church stepped into the pulpit for the first time. Dr. Palmquist declared that he would never forget the bishop's opening words: "As I walked to the pulpit I could hear my father say to me, 'Steady, son, steady.'"⁸

⁸ Dr. Theodore H. Palmquist, in an address at the Third National Conference on Family Life of the Methodist Church in Chicago, October 19, 1958.

SCANNING THE SHELVES

About Boys

- Applegate, Melbourne, *Understanding That Boy of Yours*. 22 East Thirty-eighth Street, New York 16, N.Y.: Public Affairs Pamphlets, 1953.
- Armstrong, David W., *Questions Boys Ask*. New York: E. P. Dutton & Company, 1955.
- Considine, Bob, *Innocents at Home*. New York: E. P. Dutton & Company, 1950.
- Davis, Clyde Brion, *Eyes of Boyhood*. Philadelphia: J. B. Lippincott, 1953.
- Dickerson, Roy E., *Into Manhood*. New York: The Association Press, 1954.
- Dimock, Hedley S., *Rediscovering the Adolescent*. New York: The Association Press, 1937.
- Freeman, Percy T., *Christianity and Boys*. New York: St. Martin's Press, 1944.
- Gesell, Arnold, Frances L. Ilg, and Louise Bates Ames, *Youth: The Years from Ten to Sixteen*. New York: Harper & Brothers, 1956.
- Ilg, Frances L., and Louise Bates Ames, *Child Behavior*. New York: Harper & Brothers, 1955.
- Jenkins, Shacter, and Bauer, *These Are Your Children*. Chicago: Scott, Foresman and Company, 1953.
- McKown, Harry C., *A Boy Grows Up*. New York: McGraw-Hill Book Company, Inc., 1949.
- Miller, Randolph Crump, *Biblical Theology and Christian Education*. New York: Charles Scribner's Sons, 1956.
- Moser, Clarence G., *Understanding Boys*. New York: The Association Press, 1953.
- Stolz, Herbert Rowell, and Lois Meek Stolz, *Somatic Development of Adolescent Boys*. New York: The Macmillan Company, 1951.
- Strang, Ruth, *The Adolescent Views Himself*. New York: McGraw-Hill Book Company, Inc., 1957.
- Textbook of Pediatrics*, 6th ed., Waldo E. Nelson, ed. Philadelphia: W. B. Saunders Company, 1954.

4

About Girls

Dean Liston Pope of Yale University Divinity School tells the story of a young mother in New Haven who came to her minister saying: "I have a problem—a little problem about my little girl's prayers. She loves to pray every night . . . she loves to say the Lord's Prayer. That's my problem. She doesn't say the correct version, and I want to ask you whether or not I should correct her." The wise minister replied, "What does your little girl say that you think is incorrect?" "Well," said the mother, "every night she says very seriously and confidently, 'Our Father, who art in New Haven, how did you know my name?'"¹

The child needed no correction. She had grasped the twofold truths that God is everywhere, yet personal. Not every girl, of course, presents her parents with such a wonderful problem! Sometimes their queries are frustrating and indicate lack of understanding within the family. Whereas, generally speaking, girls follow a pattern of physical development similar to that of boys, they are, nevertheless, very different.

¹ From "Personal Call from Long Distance," by David MacLennan, in *The Pulpit*, Chicago, Christian Century Foundation, January, 1957. Copyrighted by the Christian Century Foundation, and reprinted by permission.

A LITTLE GIRL

Girls—"those loving, baffling, amazing, irritating, glamorous creatures who bring to one's life thrills that fly like seconds, and anxieties that linger like eternity."² Ernest W. Longfellow, son of the poet, tells that one day while his father was walking in their garden, carrying his daughter Edith in his arms, he composed this piece of light verse:

"There was a little girl
Who had a little curl
Right in the middle of her forehead;
And when she was good
She was very, very good
But when she was bad she was horrid."

A little girl can be a horrid angel! Yet what a temptation to have formal coronation services and crown her queen of the home. Humanity looks with special favor upon every girl. God has designed her to mother the race. Therefore it is exceedingly important that the home, church, and society coordinate and complement one another's efforts in the multiple responsibility of fashioning future mothers.

Modern women have not only inherited certain indispensable functions in safeguarding the integrity of the race; they have also inherited a new freedom. So great are the tensions of contemporary living that only self-disciplined and dedicated women can emerge with purity and purpose. Adroitly, a mother and father must prepare their daughter for her glorious role.

GIRLS ARE DIFFERENT

The most obvious differences between boys and girls are of course biological, and the emotional feedback from these differences can be perplexing.

1. *Body structure and dimensions are different.* Sex organs of

² Clarence G. Moser, *Understanding Girls* (New York, Association Press, 1957), p. 13.

the male are exposed, while those of the female are hidden. Physically speaking, boys and girls are completely complementary.

2. *Girls usually mature earlier than boys, which helps to explain their behavior patterns.* The average girl reaches puberty from twelve to twenty months before boys of the same age.

3. *Preadolescent and adolescent sex behavior is different.* According to the late Dr. Alfred Kinsey, a boy may experience erection the day after birth. With approaching puberty he may experience emission, wet dreams, a satisfactory, positive experience for a boy. The healthy girl's first functioning sexual experience is menstruation, which may occur by the time she is nine or ten. The mother should adequately and sympathetically prepare her daughter for this experience.

It is entirely possible, you see, for the adolescent boy to consider his first sexual experience as positive and exciting, while a girl's experience may be negative, associated with discomfort and limited activity.

4. *Because of boys' more positive and aggressive attitude toward sex, and the accessibility of their genitals, masturbation (self-induced orgasm) is more common among boys than among girls.*

5. *The male cannot experience sexual intercourse without desire. The female can.*

6. *Usually the reproductive capacity of the male continues longer than does that of the female.*

ECCENTRICITIES AND CHARACTERISTICS OF VARIOUS AGES AND STAGES OF DEVELOPMENT

At the risk of oversimplification, we present a few common characteristics of girls at various levels of their development, knowing all too well that every child is different and cannot be adequately described at any given time.

One to five years. The preschool girl's development is quite similar to that of a boy's as described in the previous chapter. Parents face common physical and psychological problems. However, the girl may be quieter than the boy and more of the "clinging

vine" type. Her choice of toys will differ, as well as her likes and dislikes.

Six, seven, and eight years. Middle childhood is an important stage for any child, especially girls. She begins school. She walks in a new world with new people. During this exciting time her interests vary. Fondness for dolls is at its highest perhaps at ages six and seven. Imagination is keen, and a girl likes repeated performances of things she enjoys. Drama holds real appeal. While her listening span is relatively brief, her participation span is increasing. She adores her parents, especially her mother. She literally mimics her. Her father is likely to be her hero, and he makes a lasting contribution to her character.

The girl's interest beyond the family is also quite evident at this stage. She enjoys crowds and trips. She reacts to attention, especially from older girls whom she idolizes. Self-acceptance is a real problem. She is preoccupied—very aware of her body! She begins to choose her friends. She plays rather freely both with boys and with girls, but prefers girls of her own age. Love is becoming a reality. She senses it in the home and strives to articulate it to others. She discovers her responsible role in the family. Genuine values are emerging. Her feminine role in society is ever before her, though she still enjoys physical activity.

Nine, ten, and eleven years. Late childhood is generally a period of transition from the imaginary world to the one in which she lives. Anxieties and tensions mount. Physical development is rapid. A girl is in the "wiggle-worm" stage. Sex characteristics appear. Her breasts begin to fill out and her hips to widen. Pubic hair appears, and menstruation is not uncommon, though generally it occurs later.

A girl's interest in reading, music, and dancing increases, while temporarily her interest in boys decreases. She enjoys a wide variety of indoor and outdoor games, recreation, and sports, especially those requiring skill, such as roller skating and swimming. The girl seeks increasing security and appreciation within her home. Outside the family she turns to clubs and cliques. Recognition is important. The proper self-image is haunting. Tantrums and other emotional explosions designed to gain control or to have one's way are common.

She is proud of her independence. Although her family, adults, and advisers remain very important, she is apt to take more seriously the counsel of those of her own age. She revels in her femininity, and may spend hours primping and rehearsing her imagined role as a grown-up lady. The girl not only thinks of ways to be accepted by herself and others but also how to contribute effectively to society.

Parents must be sure that a clear understanding regarding a daughter's body and its functions has been achieved. The daughter is still appreciative of her home, but at the same time she is more and more influenced by an increasing number of people. By now she should be well versed in the basic laws of love and living.

Twelve, thirteen, and fourteen years. Early adolescence is different and difficult for child and parent alike. A young girl, because of her rapidly developing body, and her consequent confusion, fear, and timidity, has more adjustments to make than she feels confident of making. Development of her feminine form is accelerated. She becomes absorbed in herself. Her interest in boys is returning, but she wonders why they do not always accept her, forgetting that boys are also inarticulate and inexpressive at this age. High heels and lipstick are now a part of her equipment.

Group loyalties are strong. She is more inclined to take seriously the counsel of companions and of friends than that of her family.

Wise parents will seek to provide their daughter with increasing privacy, as well as opportunities to work off her resentments and hostilities. She needs love, security, and understanding. Community organizations and her church provide stimulating and stabilizing experiences.

Parents will not want to increase or retard her interest in boys, but should endeavor to accept it as it appears. Their daughter needs guidance and assistance in developing herself. Artificial standards of acceptance are common, and a girl may need to know that whatever accidental external characteristics or dimensions she possesses, she has a more significant contribution to make to life than what meets the eye. Stress genuineness and friendliness. In a day of "give-away programs," technical skill, and "ready-made garments,"

self-reliance, craftsmanship, and personal performance are tremendously important in achieving self-confidence.

Fifteen, sixteen and seventeen years. This is the romantic age. Dating, courting, "going steady," dreaming of college or marriage all come in for their fair share of consideration. The group still largely determines her standards and reactions. Because the girl is eager to be sought by desirable boys, glamour and sex appeal are carefully cultivated. Boy-girl relationships are tested. Parental philosophy is explored and frequently discarded. This is an exceedingly difficult and delicate period in which dating, dancing, and social acceptance present serious problems.

"A large measure of her self-acceptance centers around the acceptance of her body. This is a symbol of the self. It has a realism beyond other aspects of personality. It represents the impression of her which is held by others. Her own concept of self is well-nigh impossible apart from her body. All these factors concentrate on the importance of the body and establish it as one of the keys to her self-acceptance. To have a body which conforms to her idea of what it should be is a tremendous advantage. Such a body will support her desire to be attractive, to be popular, to be sought. The girl who is short, tall, fat, or skinny—who feels outside the desired type will face a greater struggle to accept herself, and will need the help which clothes styling, beauticians, and medical authorities can give. Girls with a physical deformity need special help, for this self-acceptance at adolescence often becomes very difficult."³

The adolescent girl must not only feel secure in her family and social groups but also within herself. She longs for status and acceptance. Since she is more mature emotionally and sexually than boys of her own age, her struggles to establish values and objectives are frequently confusing. She may even betray earlier convictions. Wise parents will encourage their daughter to increase her circle of friends. They will have quiet talks with her, seek to inspire confidence, and above all learn to listen. A mother of five wonderful girls said, "Parents need to instill in their daughters that whatever happens, they are with them all the way."

³ Moser, *ibid.*, p. 193.

Eighteen to twenty-one years. The latter stages of adolescence are passing, and what is hoped will be a well-integrated personality is emerging. Many girls leave home during this period either to go to school or to work. It is a difficult period of adjustment for all concerned. Anticipating this eventuality, parents will want gradually to prepare their daughter and themselves for separation. This can be accomplished over the years by encouraging the daughter to attend camps, conferences, visit relatives, or to take a vacation away from the family.

Life partners are frequently selected during the late teens and early twenties. Vocations are usually determined. Parental influences have already been received, and though parents are still concerned, circumstances are now beyond their immediate control.

"All our lives, of course, our children remain our children to us in our hearts. Even so, their lives are not our lives. We shall cherish their successes. We shall grieve over their failures. We shall be glad in their joys and unhappy in the face of their problems and sorrows. And sometimes we shall find ourselves blaming ourselves for whatever ills befall them. 'If only I hadn't made such mistakes!'"⁴

SOCIAL DIFFERENCES

Girls tend to excel in social situations. They are consistently more graceful and generally more communicative and cooperative than boys, which enhances social status. This is particularly true through middle childhood (six, seven, and eight). Moreover, girls seem to cultivate and conserve their social contacts more profitably than boys. However, the "kings and queens" of culture have a way of silencing and inhibiting growing girls. Symptoms of inferiority may appear in adolescence, and in the struggle for self-acceptance the girl may become increasingly quiet. Yet the popular girl in high school may be the genuine, gentle type, in contrast to the boisterous boy.

"Many girls are uncertain and confused. Many overdramatize in true adolescent fashion. Often they do not know how to put their

⁴ Dorothy W. Baruch, *How to Live with Your Teen-Ager* (New York, McGraw-Hill Book Co., Inc., 1953), p. 256. Reprinted by permission.

own thoughts and feelings into words which could be understood. They wonder how they should express some of their anxieties and hostilities, without fear of punishment or excessive censure. Very often they cannot understand what goes on in the adult world. The girls are often at a loss to know how to widen and extend their horizons. They seek spiritual values, though they do not call it that, so as to arrive at some personal and social goals. They wish the years of their youth could be rich and meaningful; they want to build for a good future in a cruel and uncertain world.⁵

Girls are far more sensitive to social protocol than boys; but while the wardrobe looms large in a girl's life, punctuality is seldom a part of her ensemble.

SCHOLASTIC DIFFERENCES

Age for age, the intelligence quotients of boys and girls are virtually the same. However, aptitude for and appreciation of certain subjects vary with sexes.

1. *Girls are generally neater in their school work and excel in subjects requiring aesthetic gifts.*

2. *As a rule girls are more fluent in conversation than boys.* Their vocabulary and articulation are frequently better.

3. *Boys often show superior gifts in technical subjects, especially those requiring mathematics, though there are phenomenal engineers who are women.*

4. *Boys seem to be drawn to the natural sciences—geography and speculations concerning space.* They respond to adventure, while girls tend to be domestic.

5. *Girls are more inclined than boys to be interested in excelling in academic pursuits.* At their best, both boys and girls want to succeed in school.

"Adolescents want to experience success. But 'success' has many different meanings, to young people and to adults. To a few it means having the highest marks in the class. To others it means reaching an individual goal or standard; anything below one's level

⁵ Alice Barr Grayson (Jean Schick Grossman), *Do You Know Your Daughter?* (New York, Appleton-Century Company, Inc., 1944), p. 295.

of aspiration is failure. To many, success means passing in every subject. To some of these, barely 'getting by' is enough. In a school where the morale is low, some able learners deliberately court failure, 'just to be fellowed,' as Sidney Lanier expressed it. They would rather fail in a subject than be branded as a 'brain,' a 'square,' or 'Einstein.' There are also a few who fail a subject or flunk out of school or college in order to express their hostility to parents who seem to care more for their child's achievement than for the child himself. To very mature adolescents, success means working up to their optimum capacity, realizing their intellectual potentialities."⁶

EMOTIONAL DIFFERENCES

Emotional stability is a sign of strength at any age. The flighty, highly excitable, "easily hurt" person is to be pitied. As a rule, girls are more excitable than boys and women are more emotional than men.

Moreover the female usually expresses her feelings more visibly than the male. They have also been known to use their emotional state to realize some objective. Boys are more apt to exaggerate resentments and come to blows over difficulties than girls. Squabbling and teasing are common both to girls and to boys, though boys are usually more aggressive.

The climate of the home has much to do with emotional health and well-being. Tensions are transferable. Open debates are contagious. "So every child grows up with different surroundings. Each has profited or lost because his mother and father was younger and more carefree; or perhaps older and wiser. It makes a difference, too, whether Mother or Father were working through a period when relations with one another were strained or whether they were sure of themselves and one another."⁷

Irrespective of environment and sincere effort, every boy and girl has difficulty growing up. Some never do! Each is aware of his

⁶ Ruth Strang, *The Adolescent Views Himself* (New York, McGraw-Hill Book Company, Inc., 1957), pp. 249-250. Reprinted by permission.

⁷ Edith G. Neisser, *Brothers and Sisters* (New York, Harper & Brothers, 1951), p. 22.

limitations. The girl is very conscious of her height, weight, color of eyes and hair, complexion, academic promise, her ability to do things for herself, and to make friends. Each adolescent, like each adult, must learn to accept his inadequacies and to develop some skill or gift that will give him distinguishing and compensating characteristics. Mary may not be able to play on the hockey team or to be an honor student, but perhaps she has dramatic gifts, writing skills, or culinary excellence which will strengthen her self-confidence and acceptance by the group.

"Any girl who is honest with herself realizes, of course, that she has physical, mental, and emotional limitations. Since her inheritance comes from both her father and her mother, she may have inherited opposite bents or characteristics. She may have learned from her two parents different or even opposite ways of looking at things. Therefore, it may be difficult for her to make certain kinds of decisions; she may seem to have conflicting 'pulls' or loyalties within herself. She may attempt to excuse herself for failure in a difficult situation by saying that she did not have the 'brains' to meet the problem, that her parents were not smart and so she is not. The girl who makes alibis like these for herself has not yet learned that the kind of 'smartness' which enables a girl to go through life as a well-adjusted person must be acquired by each girl individually. No one is born with this ability; each person is born only with a capacity to learn. The level of scholarship which a girl will achieve can be measured fairly accurately; but the range of things which she will learn in order to become a happy, well-adjusted individual she must determine for herself."⁸

Help your daughter to find her true self.

BOY-GIRL RELATIONSHIPS

It is natural that boys and girls want to be together. Parents should strive to create a climate wherein young people can be at their best and look for the best in others.

Boy-girl relationships may be purely platonic, going steady for

⁸ Ruth Fedder, *A Girl Grows Up* (New York, McGraw-Hill Book Company, Inc., 1939), pp. 15-16. Reprinted by permission.

no reason other than convenience or security, or they may deepen into love culminating in marriage. Girls like boys who are courteous and considerate. They want a boy to ask for a date in a natural, manly fashion. They like their escorts to be strong, neat, and poised. Few girls like a "line." They want to be liked for what they are rather than to be flattered by the male ego. The boy who breaks a date with a girl for what he considers a "better deal" is usually in for difficult days.

Boys like vivacious girls who are physically attractive and mentally alert. They want a girl to be a good sport. The average boy is averse to the overly possessive girl. It is relatively easy to determine if a boy and girl are enjoying each other's company, for their happiness and satisfaction emerge spontaneously and contagiously.

Parents should encourage their children to bring their friends home. This is particularly true of girls. It destroys distrust, establishes rapport, and enhances understanding. The attitude toward and preparation for boy-girl relationships by parents greatly determine what the youngsters do when they are alone. They may stay out too late and park in dangerous places, or even indulge in "hand play," but the terminal point usually reflects home training.

GROWING INTO WOMANHOOD

No conscientious parent needs to be reminded that boy-girl relationships are extremely important. Success in them is essential to one's total appreciation of life and of the marital relationship. One does not find happiness in marriage; he takes happiness into marriage.

Parents are privileged to acquaint their daughter with the genuine role of womanhood and to encourage her to fulfill her destiny. If this is successfully done, the daughter will appreciate the wisdom of Dr. Ruth Fedder, who wrote:

"Become a part of the life of the world in your own way; find a way to make your own contribution to the world. Face the future! Believe and venture!"

"I will not say to you, 'This is the way, walk in it.'
For I do not know your way or where the spirit may
call you;

It may be to paths I have never trod or ships on the sea
Leading to unimagined lands afar,
Or haply, to a star!
Or yet again

Through dark and perilous places racked with pain
And full of fear

Your road may lead you far from me or near.
I cannot guess or guide,
But only stand aside.

Just this I say:

I know for every truth there is a way
For each to walk, a right for each to choose,
A truth to use.

And, though you wander far, your soul will know
That true path when you find it. Therefore, go!
I will fear nothing for you day or night!

I will not grieve at all because your light
Is called by some new name—
Truth is the same!

It matters nought to call it star or sun,
All light is one."⁹

Is this the counsel you would give your daughter?

SCANNING THE SHELVES

About Girls

- Baruch, Dorothy W., *How to Live with Your Teen-Ager*. New York:
McGraw-Hill Book Company, Inc., 1953.
Baruch, Dorothy W., *Parents Can Be People*. New York: Appleton-Century Company, Inc., 1944.

⁹ *Ibid.*, p. 289 (1957 ed.).

- Brockman, Mary, *What Is She Like?* New York: Charles Scribner's Sons, 1936.
- Cades, Hazel Rawson, *Good Looks for Girls*. New York: Harcourt, Brace & Company, 1932.
- Child Study Association of America, *Answers to Parents' Questions*. New York: Harper & Brothers, revised 1947.
- Fedder, Ruth, *A Girl Grows Up*. New York: McGraw-Hill Book Company, Inc., revised, 1957.
- Grayson, Alice Barr (Jean Schick Grossman), *Do You Know Your Daughter?* New York: Appleton-Century Company, Inc., 1944.
- Gruenberg, Sidonie M., and Hilda Sidney Krech, *The Many Lives of Modern Woman*. New York: Doubleday and Company, Inc., 1952.
- Irwin, Inez Haynes, *Good Manners for Girls*. New York: Appleton-Century Company, Inc., 1937.
- Kirkendall, Lester A., and Ruth Farnham Osborne, *Understanding the Other Sex* (a Life Adjustment Booklet). Chicago: Science Research Associates, Inc., 1955.
- _____, *Dating Days* (a Life Adjustment Booklet). Chicago: Science Research Associates, Inc., 1949.
- Lane, Janet, *Your Carriage, Madam!* New York: John Wiley and Sons, Inc., 1934.
- Levine, Milton I., and Jean H. Seligmann, *Helping Boys and Girls Understand Their Sex Roles* (Better Living Booklet). Chicago: Science Research Associates, Inc., 1953.
- Menninger, William C., *Growing Up Emotionally* (a Life Adjustment Booklet). Chicago: Science Research Associates, 1957.
- Moser, Clarence G., *Understanding Girls*. New York: The Association Press, 1957.
- Neisser, Edith, *Brothers and Sisters*. New York: Harper & Brothers, 1951.
- Phillips, Mary C., *Skin Deep*. New York: Garden City Publishing Company, 1937.
- Sherman, Helen, and Marjorie Coe, *The Challenge of Being a Woman*. New York: Harper & Brothers, 1955.
- Strang, Ruth, *The Adolescent Views Himself*. New York: McGraw-Hill Book Company, Inc., 1957.
- Weitzman, Ellis, *Growing Up Socially* (a Life Adjustment Booklet), Chicago: Science Research Associates, Inc., 1949.
- White, Lynn, Jr., *Educating Our Daughters*. New York: Harper & Brothers, 1950.

5

About Discipline

The good life is a disciplined life. Every profession, vocation, or skill imposes specific requirements and assumes definite responses. No one can excel without paying the price. A scholar must exert himself day after day in search of knowledge. An athlete must meet the demands of training. The physician must school himself in technical skills, and the pianist must persistently practice. Paderewski once declared if he missed practicing one day he could tell a difference in his playing; if he missed two days, critics could detect it; and if he skipped three days, his audience knew it.

Parents must learn to discipline themselves if they would be good disciplinarians. They cannot successfully communicate what they have not experienced. Elton Trueblood reminds us "that there is no intrinsic conflict between Christian discipline and Christian joy. It is not only that discipline and joy are mutually consistent features of the Christian life; the deeper truth is that the acceptance of discipline leads to new joy. This is because the inner control, the new bondage, is the secret of perfect freedom."¹

WHAT IS DISCIPLINE?

Parents are inclined to regard discipline as a negative, restrictive experience devised to mete out punishment to their children. Dis-

¹ Elton Trueblood, *The Yoke of Christ* (New York, Harper & Brothers, 1958), p. 137.

cipline comes from the Latin word *disciplina*, which means teaching or instruction: "that which is taught to pupils."

Again, discipline may be described as the establishing of limits. Usually a child will go just about as far in boisterousness, destructiveness, and exhibitionism as he is allowed. Though a minimum of rules is highly desirable for a happy home, unless there are recognized limits and responsibilities the home is in a state of constant confusion. Children respect and respond to definite regulations when they are mutually discussed and determined.

"From a positive view, discipline is:

- "1. A combination of all the constructive influences that parents and teachers can have on the growth of children, including the necessary restrictions that any course of training demands.
- "2. Kindly, helpful training for the child that is as important to his well-being and comfort as it is to the well-being and comfort of others.
- "3. Guidance that draws upon resources within the child himself, and is not merely imposed upon him from the outside.
- "4. A process by which the child, in learning to control himself, also learns to master his environment."²

COMMON KINDS OF DISCIPLINE

Whether your child will be a happy, well-adjusted, useful adult depends largely upon your concept and practice of discipline. As J. Edgar Hoover warns, "We must choose between discipline and barbarism." There are at least four obvious methods of approach:

1. *The dogmatic and inflexible law.* This Spartan approach reminds one of the stubborn persistence of defeated Pilate at the trial of Jesus. Having lost the major battle, the governor obstinately endeavored to win a minor issue; namely, the wording of the inscription to be placed on the cross. Thus Pilate authoritatively announced, "What I have written I have written" (John 19:22). The ex cathedra voice and stand of the parent are likely to deepen the child's antagonism and encourage bitterness.

² Othilda Krug and Helen L. Beck, *A Guide to Better Discipline* (Better Living Booklet) (Chicago, Science Research Associates, Inc., Better Living Dept.), p. 5.

2. *Another common form of discipline is "the leadership role."* This is frequently observed in schools, churches, and even in the home. It is an attempt to teach discipline by leading the child in desired directions. Although there is much to commend this method—example is a powerful teacher—a word of caution needs to be voiced lest one unconsciously thwart freedom in adroitly challenging the child to reach the adult objective rather than to create a climate of experimentation and personal growth for himself.

3. *The laissez-faire approach—if it may be considered an approach—is frequently employed by busy parents.* Many feel they should never criticize or correct a child. This "hands off" attitude suggests a misunderstanding of the parental role in the home and often results in a misapplication of sound educational principles, not to mention religious neglect. In such an atmosphere, like Topsy, the child just grows, and usually wild!

4. *Democratic cooperation is a more commendable type of discipline.* While the child is forever seeking self-expression and discovery, the parent must constantly strive to create conditions that stimulate the child to achieve his better self. This approach takes into account two general concepts of discipline—superimposed and self-imposed. Democratic procedure has as its primary objective self-directed and self-imposed discipline. In such a relaxed and dependable environment both parent and child have the freedom to determine what is really important and what should take priority. Thus discipline becomes a direction, not a decree!

THE URGE TO PUNISH

Henry Weihofen, Professor of Law, University of New Mexico, and others, remind us of the human urge to punish. Parents are no exception. To spank or not to spank; to scold or not to scold, are real questions. Nancy is suddenly sent to the kitchen to finish her meal because she was not cooperative and pleasant at the dining table. However, unless Nancy had been warned (not threatened) before the ultimatum was announced, punishment may be associated with subsequent meals. What should be a pleasant experience in the home thus becomes an increasing cause of tension.

Theodore insists on using "bad words." If mother immediately, and without explanation, stuffs his mouth with soap, he may be reluctant to use it behind his ears later! The child is a parrot. He imitates virtually everyone. Innocently he will use words without any idea of their relevance or meaning. Unless the language is too offensive, perhaps to ignore it would be wiser than to stress the use of it. Though force may eventually be necessary, it seldom satisfies anyone.

"Again, if your child whines, instead of scolding see that he has more fun. If he is defiant, boss him less and give him a chance for more adventure and an opportunity to find out for himself what is good and what is bad. If he is nervous, help him to accomplish something of which he can be proud and lower your standards so that he won't feel he ought to be doing something every minute to please you. If he is doing less well in school than he should, help him get some experiences which will convince him of the value of good schoolwork. If he is tense, relax with him and help him to enjoy more of the good and beautiful things in the world. If he is full of hostility, let him get his negative emotions out into words in order to make room for more positive ones. 'I hate you,' he may say, or 'I know you hate me,' and your response will be one of acceptance and reassurance. 'You hate me,' or 'You think I hate you. I know just how you feel because I felt that way too when I was your age.' Then you will wait for him to say more, and listen and think until both you and he are ready to say, 'Let's see what we can do to make things better.' All the while, keep in mind that a happy, healthy, busy child wants to be good."³

DESIGNS OF DISCIPLINE

Sensible discipline is not an arbitrary pronouncement or threat. Every stable society seeks to preserve its particular way of life. Therefore, wholesome discipline is essential to the preservation of the human community.

"Effective and ethical discipline is always based on love, on a

³ Helen Sherman and Marjorie Coe, *The Challenge of Being a Woman* (New York, Harper & Brothers, 1955), pp. 163-164.

feeling that training is vital to the ultimate happiness of the individual and the child. It is a form of discipline which is evolved, not for the benefit of the adults who administer it, but in the cause of emotional, mental and physical balance. It is a code which is founded on *an appeal to the mind as opposed to the body*, a code in which the ever-present reward is happiness. An approach, born of hatred and resentment, can only lead back to its evil beginnings. As Neill so rightly says: 'For every problem child, there is a problem parent.'"⁴

1. *Discipline should be designed to afford the child ample opportunity for self-expression.* Any procedure which ignores or isolates the child is bound to have serious emotional feedbacks.
2. *Discipline should be designed to encourage self-control.* Indeed, this is the primary purpose of discipline. The child emulates what he sees and, for a time at least, believes what he hears. The parent is challenged so to motivate the child that he will want to regulate his own life.
3. *Good discipline seeks to protect the child from harm.* Long before the child can know danger, the parent must intelligently communicate caution.
4. *Another very important purpose of discipline is to save the child from himself.* His impulses and emotional eruptions can be destructive and far-reaching.
5. *Sensible discipline remembers and teaches the rights and privileges of others.*
6. *Responsible discipline teaches respect for authority and the value of persons and property.*

DEALING WITH DESTRUCTIVENESS

Virtually every child passes through a destructive stage. Some children are more venturesome, more curious, more active than others. Moreover, and most unfortunately, some maintain a destructive attitude throughout life.

Though breakage and damage to furnishings must be at a mini-

⁴ Hilary Page, *Playtime in the First Five Years* (Philadelphia, J. B. Lippincott Co., 1954), pp. 143-144.

mum, a child should not be constantly restrained by "No, no!" or "Don't!" Discreet and sensible discipline is imperative to safeguard and to enhance the child's total personality development. These suggestions may be helpful:

"Go over the house right now and see what things you can put away or move so that the child will not get involved with them—that pile of books he's always upsetting, that little flower stand that is always in his way. You'll be surprised how much can be arranged with little inconvenience to you and for greater safety and freedom for the child.

"Give the child as much freedom in playing as possible. This means a place to play hard with other children, sturdy toys which will serve as an outlet for his boundless energy. If you can give him a place where he can 'let go,' it will be easier for him to learn that there are some places which are *not* for play.

"Try to look ahead for the situations which may end in destruction so that they can be avoided. If Tommy is throwing a ball in the living room, it's time to suggest a move to larger or more suitable space, outdoors if possible, or at least to substitute a less hazardous game.

"Realize that indifference or carelessness with material objects is typical of all children. It shows a good healthy, carefree spirit which one wants to see in young children. It's a phase of their development. There's time enough for them to outgrow it. Remember that part of the drive to destructive activity is but a variation of the drive which also leads to conquering obstacles—the drive which later may help him to be successful in business.

"Expect a good deal of wear and tear. Children are naturally harder on things than adults are—not only because of their indifference, but also because they lack muscular coordination. They will improve with time. By giving the child as much freedom as possible, it might seem as though he is being encouraged to be careless and that he might carry on with this trait when he is older. The contrary is true. When restrictions are few, the child is more able to respond to the 'Don'ts' that are necessary, in his own home, in

friends' homes, or elsewhere. As he grows, he can gradually be taught to respect valuables and things which belong to adults."⁵

RULES AND REGULATIONS

A happy home is "well-engineered," and common agreements must be respected. Beware of severe commands. Bribes and enticing rewards are seldom effective disciplinary measures.

1. *The fewer rules, the better.* Life cannot be "Scotch-taped." Growth demands elasticity and freedom.

2. *Anticipate problems, and so schedule the important events of the day that minor irritations and annoyances have little chance of succeeding.*

3. *Endeavor to keep judgments in proper perspective.* Which is more serious: for Johnny to "blow his top" and release tensions, or to have his emotional life inhibited by harsh reprimands?

4. *Avoid inflexibility.* No rule is so important as the child before you. Forgiveness and understanding are essential to happiness and to religious development. Even as parents expect children to confess their mistakes, children expect parents to acknowledge errors in judgment.

5. *Explain the reason for changing your mind or your plans.* If possible, do this well in advance of an anticipated date or event. Most children respond to reason.

6. *Resolve to love.* Though disappointments may arise and misunderstandings occur, where love is supreme life is strengthened and sweetened.

7. *The child comes first.* In every situation, *to the child* the most real must always be the great and kind love of his father and mother for him—as he is.

USE OF THE FAMILY CAR

Those of us who were fortunate enough to grow up on a farm remember how proud we were to have a pig, a cow, or a horse of

⁵ Nina Ridenour, *Some Special Problems of Children Aged 2 to 5 Years*. (The National Association for Mental Health, Inc., 10 Columbus Circle, New York City, 1947), pp. 15-16.

our own. I shall never forget the day my father came to school and called me out of class to advise that the principal had granted permission for an early leave. I was to join a stranger who would drive me ten miles to where I would saddle a mare and ride her home. It was a thrilling experience and it is a magnificent memory. I owned a horse! That was literally true, for my father worked out a plan whereby over a period of months I paid for the beautiful animal. There was no extra insurance, relatively few road hazards, and her "upkeep" was negligible.

Ours is a different day. The majority of children are growing up in crowded areas where space is at a premium. Automobiles are as exciting and sometimes as necessary as was a horse to a growing boy thirty years ago. A car also affords teaching opportunities and learning experiences. Americans spend 11.8 per cent of their income dollar on automobiles and parts. This is virtually twice the amount the average citizen saves out of his income.⁶ There are 6,150,000 households in our country who own two or more automobiles.⁷ Even so, most families have one car, and equitable use of it poses a real problem. Assuming your child has taken driver's training and is qualified to drive, how do you regulate use of the car?

A family from Illinois writes, "The children are not allowed to play in or on the car." This is excellent counsel. It is both dangerous and inadvisable from the point of view of both safety and psychology. If the child is permitted to play in or on the car before he is old enough to drive, he may never fully accept all that is involved in safe driving.

Another father and mother say they ask three questions before granting permission to use the car: "(1) Where are you going? (2) Who is going with you? (3) When do you plan to return? They know we expect them to be as good as their word if they expect to get the car for their next special occasion."

A couple in North Carolina recommends the "Firestone Automobile Plan;" "If a child has an accident for which he was responsi-

⁶ See *Survey of Current Business*, Washington, D.C., Office of Business Economics of the Department of Commerce, March, 1959.

⁷ See *Automobile Facts and Figures*, New Center Building, Detroit 2, Mich., Automobile Manufacturers Association.

ble, he is to be deprived of its use for a time commensurate with the cost of the damage; added privileges for safe driving."

A Midwestern family say they use a written commitment approach. After schedule and duration of use of car have been determined, father and son write a simple statement of common agreement. This, of course, can be time-consuming and very tedious, but it merits consideration. Whatever mechanics or particular precautions are followed, it would seem that definite agreements are essential.

Whereas "hot rodders" and other reckless drivers have caused insurance rates to increase, as well as accidents, it should be remembered that some of the finest drivers are young people, many of whom are far more courteous and careful than their parents.

I shall not soon forget that when one of our sons, a college student, through no fault of his own met with an accident seven hundred miles from home he called twice within thirty minutes to report on the accident and to clear on procedures. Much to my surprise and satisfaction, he had attended to every detail, including calling a photographer to the scene of the accident.

RESPECT FOR AUTHORITY

A discourteous person has slight chance of commanding respect. Though few people thrill at the encumbrances of protocol, learning to respect and to respond to authority is essential to a well-functioning individual and society. Teaching our children to respect and to honor those who govern, lead, and serve us is a perennial challenge.

It is most difficult, if not impossible, to teach obedience when those occupying stations of honor no longer command respect. Children and teen-agers are extremely sensitive to justice. A couple in the South shared an experience concerning their son who was in his late teens. His father, a minister, had talked on the explosive problem of human relations in their community, and certain officers of the church had made life miserable for the minister. One Sunday morning some of the self-righteous members of the congregation intercepted the young man on his way to church and interrogated him. It was tantamount to an attempt to make the boy oppose his

father. Realizing the devastating consequences of such an encounter, the "pillars of society" later apologized. Subsequently the disillusioned son said to his parents: "If Dad wasn't a preacher, I would never enter the doors of a church again. . . . I have lost all confidence in those men."

RESPECT FOR SCHEDULE

Automation is here to stay. Deadlines and delivery dates are as much a part of accelerated living as space probing and TV dinners.

However relaxed and well ordered the home, Dad usually has to be at work by eight and school opens at eight forty-five. Most families prefer to preface the day with breakfast! Where several children are involved, perhaps two or more in different schools, a schedule must be determined and maintained.

Sally must be taught that it is just as important for her to be on time for meals as it is for her parents to be on time with her allowance. A schedule is the form of responsibility which is involved with that elusive and irreplaceable thing we call time. Teaching our children punctuality in the performance of their duties is a daily responsibility. If little Joe is permitted to be haphazard in his home schedule, the chances are he will be dilatory in other duties.

STICK TOGETHER

Father and mother need to be on the same team. Avoid open contradictions. Privately discuss Margaret Ann's problems. When specific suggestions are made, or when a stand is taken, do it together. If one parent is forced to handle a situation alone, when the other parent learns of it he should play a supporting role, certainly until a more desirable method of handling the situation is discovered.

"Whatever your differences may be, it is extremely important to discuss them in private and to present a united front before the children. And to back up each other's directions. Discipline almost inevitably fails if one parent fails to support, or worse still, criticizes, the other parent's handling in front of the child."⁸

⁸ Frances L. Ilg and Louise Bates Ames, *Child Behavior* (New York, Harper & Brothers, 1955), p. 338.

TOWARD AN UNDERSTANDING OF LIFE

"And a woman who held a babe against her bosom said, Speak to us of Children.

And he said:

Your children are not your children.

They are the sons and daughters of Life's longing for itself.

They come through you but not from you.

And though they are with you yet they belong not to you.

You may give them your love but not your thoughts,

For they have their own thoughts.

You may house their bodies but not their souls,

For their souls dwell in the house of tomorrow, which you cannot visit, not even in your dreams.

You may strive to be like them, but seek not to make them like you.

For life goes not backward nor tarries with yesterday.

You are the bows from which your children as living arrows are sent forth.

The archer sees the mark upon the path of the infinite, and He bends you with His might that His arrows may go swift and far.

Let your bending in the Archer's hand be for gladness;

For even as he loves the arrow that flies, so He loves also the bow that is stable."⁹

SCANNING THE SHELVES

About Discipline

Automobile Manufacturers Association, *Automobile Facts and Figures*.
New Center Building, Detroit 2, Michigan.

Baruch, Dorothy, *How to Discipline Your Children*. New York: Public Affairs Pamphlets, 22 East Thirty-eighth Street.

⁹ Kahlil Gibran, *The Prophet* (New York, Alfred A. Knopf), pp. 21-22. Copyright 1923 by Kahlil Gibran, copyright renewal 1951 by administrators C.T.A. of Kahlil Gibran Estate, and Mary G. Gibran. Used by permission.

- Dietrich, Harry F., and Sidonie Matsner Gruenberg, *Your Child's Safety*. New York: Public Affairs Pamphlets, 22 East Thirty-eighth Street.
- Frank, Josette, *Comics, TV, Radio, Movies—What Do They Offer Children?* New York: Public Affairs Pamphlets, 22 East Thirty-eighth Street.
- Gibran, Kahlil, *The Prophet*. New York: Alfred A. Knopf, 1923.
- Hymes, James L., Jr., *Enjoy Your Child—Ages 1, 2, and 3*. New York: Public Affairs Pamphlets, 22 East Thirty-eighth Street.
- _____, *Three to Six: Your Child Starts to School*. New York: Public Affairs Pamphlets, 22 East Thirty-eighth Street.
- Kennedy, Gerald, *The Christian and His America*. New York: Harper & Brothers, 1956.
- Krug, Othilda, and Helen L. Beck, *A Guide to Better Discipline* (Better Living Booklet). Chicago: Science Research Associates, Inc.
- Miller, Alexander, *The Renewal of Man*. Garden City, New York: Doubleday & Company, Inc., 1955.
- Newsham, Harold Goad, *The Man Who Feared a Bargain*. Nashville: Abingdon Press, 1958.
- Osborne, Ernest, *Democracy Begins in the Home*. New York: Public Affairs Pamphlets, 22 East Thirty-eighth Street.
- _____, *Understanding Your Parents*. New York: The Association Press, 1956, by National Board of Young Men's Christian Associations.
- Overstreet, Harry and Bonaro, *The Mind Goes Forth*. New York: W. W. Norton and Company, Inc., 1956.
- Page, Hilary, *Playtime in the First Five Years*. Philadelphia: J. B. Lipincott Co., 1954.
- Pearson, Roy, *The Hard Commands of Jesus*. Nashville: Abingdon Press, 1957.
- Ridenour, Nina, *Some Special Problems of Children*. The National Association for Mental Health, Inc., 1947.
- Suggs, M. Jack, *The Layman Reads His Bible*. St. Louis, Mo.: The Bethany Press, 1957.
- Survey of Current Business*. Office of Business Economics of the Department of Commerce, Washington 25, D.C.
- Taylor, Katharine Whiteside, *Getting Along with Parents* (Junior Life Adjustment Booklet). Chicago: Science Research Associates.

6

About Delinquency

Delinquency is not peculiar to America. It is a universal concern. In England there has been a sharp increase in sex crimes, drunkenness, and vandalism. Information from behind the Iron Curtain tells of knifings, beatings, thefts, and destruction of property by Soviet youth. One of our popular magazines devoted four pages to a boy in France who killed a seventeen-year-old schoolmate.

TEEN-AGE TERROR

Unhappily, America is leading the way in juvenile delinquency. Even the hardened leader is shocked as daily he reads accounts of vicious crimes. In Pennsylvania a foreign student was accosted by a juvenile gang as he returned from posting a letter near the university. The student "was chopped to unrecognizable pulp. . ." It is reported that the attackers were searching for the admission price to a neighborhood dance—thirty-five cents.

In the nation's capital, ten boys in two automobiles stopped their machines, caught and flogged three sailors, leaving one unconscious.

A half-dozen boys from a private school in the South caught and knifed a basketball player as he left their campus.

In Oklahoma two brothers, ten and twelve years of age, terrorized their community in a shooting spree that left one man dead and

two others wounded. The boys told police they got the idea from watching television.

Violence in the public schools of New York in 1958, not to mention the murder of a crippled fifteen-year-old boy in that city, shocked America.

"Joy riders" from "the right side of the tracks" drove through the suburbs of a Southern city blowing up mailboxes. The boys' names were withheld from the newspapers.

From Virginia came the report of boys beating a mule. They were caught. The judge ordered that their parents administer the same treatment to them.

These examples of crime, brutality, violence, destruction, and violation of freedom could be multiplied by examples from your community and mine.

It is estimated that two million children and youth of our country come in contact with "the law" every year. Annually about a half-million of them pass through the juvenile courts of our land. The Federal Bureau of Investigation advises that among the most frequent offenses are burglary, larceny, and auto theft. In 1958, 49.9 per cent of those arrested for burglary were youngsters under eighteen years of age; 64.1 per cent of all arrests for automobile thefts were teen-agers. The three most vicious crimes committed by American youth under eighteen are forcible rape, assault, and criminal homicide. In 1958, 18.5 per cent of arrests for rape, 9.1 per cent of all arrests for aggravated assault, and 6.0 per cent for criminal homicide were chargeable to youths under eighteen years of age.¹

WHAT IS DELINQUENCY?

It is not enough merely to be aware of the increasing tidal wave of juvenile crime, misconduct, and vandalism. As parents, we need not only better to understand the term "juvenile delinquency" but also to know who are delinquents and what they look like.

No single definition or interpretation of delinquency will suffice.

¹ See "Juvenile Delinquency," by J. Edgar Hoover, *This Week Magazine*, Oct. 26, 1958.

Webster says delinquency is "failure, omission, or violation of duty; fault; misdeed." Juvenile delinquency itself is a legal term covering a multiplicity of infractions of law and mores; but, beyond this, it has far-reaching social, moral, and emotional implications.

"Juvenile delinquency starts early. One out of three delinquents has committed some offense before the age of 8. Many are guilty of several delinquent acts before they are 17.

"Delinquent behavior does not bring real satisfaction; in the end it destroys happiness. Instead of becoming a 'big wheel,' the delinquent often finds that he is shunned by the people he would like to have as friends. Instead of gaining the freedom he wants so much, he often ends up in a reform school or house of correction. He brings suffering to his own family and friends as well as to the persons he robs or attacks. In the long run, juvenile delinquency brings happiness to no one."²

"Delinquency may be only a legal term, but it has a highly charged emotional content. We must find out why youth escapes into anti-social sets—and how to prevent this from happening. And we must find it out without hysteria."³

WHO ARE DELINQUENTS?

"All human beings are called upon by mores or legal codes of the society in which they live to achieve at least a certain minimal standard of conformity. This standard varies not only with the time, the place, and the state of culture, but with the customary demands made upon persons at various age levels. Religion, custom, and law place upon each age group the responsibility for a definite minimal adaptive capacity, under pain of punishment or other corrective treatment. Some individuals show from the first that they are retarded in various powers (intellectual, emotional, volitional, integrative) which are indispensable to successful adaptation even at the very earliest level at which persons in our culture are held accountable for antisocial acts; others successfully meet the adap-

² Ruth Strang, *Facts About Juvenile Delinquency* (Life Adjustment Booklet), Chicago, Science Research Associates, Inc., p. 5.

³ Benjamin Fine, *1,000,000 Delinquents* (Cleveland, The World Publishing Co., 1955), p. 268.

tive requirements until they reach puberty, or adolescence, or young manhood, or middle age, or old age. Some individuals become delinquent very early in life; others do not do so until later; still others never become delinquent or criminalistic."⁴

Delinquency is not limited to age or generation. The complexities of sensate society, urbanization, increase of leisure time, and idleness have all contributed to this alarming condition which some would call a "sickness" and others a "sin."

A couple in Illinois wrote to me: "Delinquency must be understood as involving both young people and adults. Youth desires from adults understanding, respect, responsibility and discipline. Too often parents are uninterested in their children and a little afraid of them, not really knowing how to communicate with them. Adults feel that youth do not appreciate them. They likewise desire respect, understanding and obedience. Our hope lies in furthering a Christian concept of creative family living: Mutual love, respect, understanding, sharing, working, playing; learning how to be together and being together because they want to be rather than they have to be. Maturity in parents is greatly to be desired."

Parents in Tennessee commented: "We think that the first cause of delinquency is the lack of proper adult leaders, teachers, and parents. Adults have permitted television, movies, the funnies, and other commercially promoted activities to engage the time of our children in ways which are often misleading and destructive. We think that our hope lies in the prevention as well as cure. . . ."

The roots of delinquency are frequently traced to an inadequate and unhappy childhood. Many teen-agers and adults who are apprehended for lawlessness are seeking to discover a lost self. Specialists in this field have predicted with amazing accuracy children in the second grade who would encounter serious trouble growing up.

A delinquent then is a person with a distorted self-image. He is struggling to experience acceptance and attention. While wrestling to gain a healthy self-image, he goes counter to mores, laws, moral and social restrictions. However, once these apparent walls have

⁴ Sheldon and Eleanor Glueck, *Unraveling Juvenile Delinquency* (Cambridge, Mass., Harvard University Press and the Commonwealth Fund, 1950), p. 13.

been penetrated, the individual's resistance to right and wrong seems to weaken and he gains nerve for additional escapades.

"... it should be said that delinquents are children and youth with problems and that they are not all alike in any other respect except that because of their problems they have been given the common name of delinquents. Such similarities as they tend to exhibit are only statistical majorities and not universal characteristics; in no case do they lend credence to the idea that delinquents are categorically different from nondelinquents in terms of inherent make-up. Except for the fact that he has, presumably (and this is a presumption which often stretches the facts), been adjudged a violator of the law, the delinquent possesses no trait which may not also be found to characterize many nondelinquents. Perhaps the most nearly justifiable descriptive generalization would be to the effect that there is a significant tendency for delinquents to be marked by those characteristics which reflect disadvantaged social position and opportunities, especially in the urban community."⁵

WHO'S TO BLAME?

As we have indicated, our society with its impersonal emphasis, precision-like demands, disappearance of well-defined and continuing communities, mobility of people, and the exploitation of the American home have all contributed to distortion and delinquency.

From Texas comes this comment: "It's quite an ego booster to see young people make tramps and bums of themselves. We shut our eyes and turn our backs on the good acts being done in the organizations, institutions, clubs, fraternities, and sororities. They hold parties for orphans, spend hours and days working in hospitals, sanitoriums and rest homes. Groups of young people go out year after year and sing Christmas carols to the sick and aged.

"Students spend thousands of hours to improve themselves, and young athletes set world records day after day. What kind of recognition do we give them?"

An Ohio counselor to youth and parents makes this observation

⁵ Haskell M. Miller, *Understanding and Preventing Juvenile Delinquency* (Nashville, Abingdon Press, 1958), pp. 28-29.

based on fifty years of working with people: "Our imminent danger is collapse from within, not from external attack. Irresponsible youth takes precedence over inflation, labor leader racketeers, bloc government, segregation, self-seeking lawmakers, crooked political bosses, our failure to get to the polls, giant industrial combines, or loss of world trade.

"What is wrong with our young people? The mass of them have lost the desire to work, and to gain knowledge. The majority of our youngsters, from first grade through college, are country-clubbing. Having a good time. Enjoy the sports, dances, parties, clubs, dates, plays, musicals. If there is any time left over, study. Get by. C is the grade of a lady or gentleman. A few D's and F's don't matter. Why be a square, grinding away for A's and B's!

"What has brought on this tragic situation?" he asks. The Ohioan believes that the responsibility may be traced to three kinds of parents:

"Group I has been blinded by our unprecedented national prosperity. No great nation in the past has been able to endure such prosperity for any great length of time; Rome, for instance. With more money than judgment, millions of parents have been over-indulgent, giving their children too much money and not enough responsibility. For 50 years I have been a counselor to youth and parents. Hundreds of well-meaning but stupid fathers have said to me, 'I don't want my boy to work as hard as I've had to work.'

"Group II are so busy with work and social obligations that they have little time to live with their children, abdicating in favor of teachers, ministers, priests, movies, and sports directors.

"Group III are completely self-centered. They spend all their spare time and money on themselves, and do not care where their youngsters are, so long as they do not have to bother with their offspring. In 1944, a friend, a visiting teacher in an Ohio steel city, frequently found youngsters eight and nine years old with the house key on a string around the neck, roaming the streets at midnight; Dad and Mom were both working, or hanging out at the favorite bar.

"Intelligent, interested parents must rear their children in habits

of work and study; and must instill into them, from earliest childhood, the certainty that life is often harsh and unfeeling."

Ruth Strang, professor of education, Teachers College, Columbia University, declares: "Much juvenile delinquency may be attributed to adult models. We cannot expect adolescents to be more moral than we are. They are watching us. In their behavior they are reflecting us, in exaggerated form perhaps. They do as we do, not as we say.

"Adolescents need to have many contacts with people of integrity and kindness. However, radio and television programs, movies, magazines, newspapers, and comic books introduce them to a steady stream of sex-centered men and women, crooks, hypocrites, swindlers, and killers. In many of the mass media of communication the world is presented as full of malice and violence. The impulse to kill is receiving far more stimulation than the desire to be kind. No wonder violence in thoughts and acts is on the increase."⁶

CONTROL GROUPS

Parents have the unique privilege of participating in a great number of social, professional, and religious groups which, if properly directed, could become effective control centers in dealing with delinquency. Parents could not only insist on positive approaches in the prevention and treatment of delinquents, but also exercise personal influence.

Jacob Chwast wisely warns: "In treating juvenile delinquents, whether in a court, institution, or nonauthoritative setting, values are of the essence, since the client's antisocial behavior runs counter to the values of the community as expressed in its laws, and often to the less formally defined values embodied in social and moral codes.

"Treatment can scarcely move forward constructively if there is no coming to grips with value conflicts, not only in recognizing them when they occur but also in finding ways of dealing with them. This necessitates an understanding of the values operative in the lives

⁶ Ruth Strang, *The Adolescent Views Himself* (New York, McGraw-Hill Book Co., Inc., 1957), p. 447. Used by permission.

of the delinquent, on one hand, and of the therapist, on the other, as well as some clarification of goals."⁷

In their monumental work *Unraveling Juvenile Delinquency*, Sheldon and Eleanor Glueck say, "The control group must of course be truly nondelinquent." Let us direct our attention to some of the more important control centers.

THE HOME

The home is the Number One control center. Its climate is the major factor in determining the child's total development. The home is his first and most influential contact with the world. Environmental conditions cannot be escaped. The emotional atmosphere of the home greatly contributes to the confidence and character of its members. We are told that long before the child can talk he senses his mother's feelings through her touch, and responds.

"The family is the channel through which the dictates and traditions of society reach the child. The child's instincts, left untutored, will not motivate him towards accepted social behavior. The child is congenitally amoral. The very young child has no sense of right or wrong; he has no 'Conscience'—that dualism in mankind that is the result of conflict between natural, egocentric drives and inhibitions imposed upon these drives for the good of society. The child, before these inhibitions have been imposed, knows no principles of behavior other than the immediate satisfactions of his desires."⁸

J. Edgar Hoover says: "The house may stand after the home has ceased to exist. Everyone has seen the youngster who has been left without the insulation which a true home provides. He looks for an outstretched hand, and there are many reaching toward him. Too often they are unclean. These dirty hands have the advantage of immediacy, for, unfortunately they always are there. Wherever parental responsibility is lax or non-existent, the chances of these

⁷ Jacob Chwast, "Value Conflicts in Treating Delinquents," *Children*, U.S. Department of Health, Education, and Welfare, Vol. 6, No. 3, May-June, 1959, p. 95.

⁸ Ralph S. Banay, *Youth in Despair* (New York, Coward-McCann, Inc., 1948), pp. 67-68.

unclean hands enticing the youngster into mischief and delinquency are enhanced."

In the same statement Mr. Hoover goes on to say, "I am convinced that parental incompetency and parental indifference are at the root of the vast majority of youthful behavior problems."⁹

THE SCHOOL

All the way from the little red school houses to the great structures of brick and glass, from the teaching of the three "R's" to the complexity of modern curricula, the school has been a creative and dynamic control center of human behavior. Individuals are challenged to discover themselves. Learning inspires confidence and co-operation. Truth dispels darkness and initiates freedom. The school ultimately determines the dimensions of democracy and the integrity of government. The public-school system has distinguished America, but the uniqueness of our system of education is in great danger today.

We must strengthen our schools. In a recent election in St. Louis, a proposed school tax increase was defeated, while a \$10,000,000 expansion program at the airport was approved! This is not an isolated case. It is rather a general commentary on our sense of values. As parents we must demand the finest in personnel, equipment, and program for our schools. More than 33,000,000 pupils are annually enrolled in full-time public elementary and secondary schools. In the fall of 1958 there were 1,301,000 full-time and part-time classroom teachers.¹⁰

What a potential control center!

Yet, "The country over, about 35 per cent of the boys and girls enrolled in high school drop out before graduation. Most of those who drop out would profit by staying in school."¹¹

⁹ J. Edgar Hoover, *Punish the Parent?* U.S. Department of Justice, Federal Bureau of Investigation, Washington 25, D.C.

¹⁰ See *Enrollment, Teachers, and Schoolhousing*, Fall, 1958, U.S. Department of Health, Education, and Welfare, Office of Education, Washington 25, D.C., p. 1.

¹¹ See *National Stay-in-School Campaign*, Handbook for Communities (Washington, D.C., U.S. Government Printing Office, 1958).

THE CHURCH

Synagogue, temple, and church are vitally interested not only in preventing delinquency at every age level but also in challenging people to live up to their highest potential. Religious institutions constantly remind their members that the chief end of life is to glorify God and to serve mankind. The church is not an isolated island. It is a bristling terrain of human beings who differ as widely as their backgrounds, yet are as similar as common need. From its pulpit, teaching programs, auxiliary fellowships, community services, and world outreach, the church is dedicated to redeeming people. This is not a psychological "gimmick" but a spiritual ministry ordained by Christ and authenticated by experience and time.

"This bondage of self is a loving subordination which is a true emancipation, since it introduces us into that 'tranquility of order' (Augustine) which is at once the true peace and the true freedom, where our will does not beat vainly against the facts but learns that freedom which is the knowledge of necessity. The necessity in this case, however, is not simply economic or psychological necessity, but the implacable will and love of God. The condition of coming to Christian maturity, which is the likeness of Christ, requires, it would seem, the same kind of acceptance of limitations which is characteristic of any work of art. Anarchy is the enemy of art; total freedom is the enemy of life. Art is limitation: the picture has to have some relation to the frame, and to the material."¹²

Everyone needs to see himself in a spiritual reference. The church, with its emphases on the total development and response of man, stands ready to assist in the maturing process, for it is from regions of the spirit that true values and controls emerge.

What is your church doing to develop the total needs of young people?

THINGS YOUR CHURCH CAN DO

1. *Keep your church at the center of human need.* It must always be concerned with mankind.

¹² Alexander Miller, *The Man in the Mirror* (New York, Doubleday & Company, Inc., 1958), pp. 182-183.

2. Place an increasing emphasis on religious education, with all its implications.
3. Have well-rounded service programs. Sunday services are not enough. Programs must be aimed at the needs of people.
4. Penetrate the neglected neighborhoods with reading centers, playgrounds, counseling services, and mission stations.
5. Look after the children of the community. See that they have every opportunity to experience wholesome Christian development.
6. Participate in conference programs of your denomination. Attend family camp and enable young people of your church to go to summer conferences.
7. Tie in with community agencies and services dedicated to human welfare.
8. Seek to enlist the unchurched in your community.
9. Extend the love of your church to the community by making its facilities available for meetings of constructive civic and social welfare agencies.
10. Pioneer in discovering new ways of serving people not reached by other community institutions. Perhaps some unit of your church could organize to serve the handicapped.
11. Periodically sponsor a community survey study to ascertain, in cooperation with other institutions, existing needs of your community.
12. Provide care for children of working mothers.
13. Organize the youth of the church for recreational activities and athletic play.
14. Develop hobby clubs and special-interest groups.
15. Urge persons with acute problems to seek help from trained counselors.
16. Involve the youth of your church in its program.

THE COUNSELOR

Delinquency, like a wind-driven forest fire, is seldom conquered on a single front. It must be surrounded and approached cooperatively. Not only are there the time-honored counselors of rabbi, priest, and minister; now there have also arisen what are known as

professional counselors. Many of these skilled people were formerly educators and religious workers. Moreover there are many highly trained and specific types of counselors today. They render an invaluable service. However, every normal person is a counselor. Almost every day someone turns to you for advice in the routine of life. It may occur in the grocery store, while you are waiting for your car to be serviced, or while riding to work (in a car pool). Wherever this encounter occurs, you have an opportunity to share the benefits and blessings of this life.

PUBLIC MEDIA AND OPINION

Press, radio, and television are also indispensable deterrents of delinquency. Theirs is the responsibility of creating a climate wherein human values are recognized and projected in true perspective. After all, only about 3 or 4 per cent of American youth are delinquent. But many others are fine, wonderfully intelligent, handsome, and dependable young people. We must stress the marvelous accomplishments of our youth instead of continually calling attention to their failures.

Parents must intelligently campaign for youth. We must protect them from exploitation and insist that public media present them in the proper light. We should not expect others to do for our children what we ought to contribute to their lives. It would be profitable for all of us to take seriously the lines attributed to Edward Wallis Hoch, former governor of Kansas:

"There is so much good in the worst of us,
And so much bad in the best of us,
That it hardly behooves any of us
To talk about the rest of us."¹³

"Even juvenile delinquents have many fine qualities. They are often loyal, brave, ingenious, energetic. Some of the most troublesome are the smartest. The good things teen-agers do do not make the headlines.

¹³ These lines first appeared in *The Marion (Kansas) Record*, owned by Governor Edward Wallis Hoch, and are assumed to have been written by him.

"The large majority of teen-agers want to do what is right. They sincerely want to conform to acceptable social and moral standards. They seem willing to accept essential restraints, if adults will help them understand what they are and why they exist."¹⁴

You can help prevent and control delinquency by properly conducting yourself. You can encourage those with whom you are associated to seek the excellent life.

SCANNING THE SHELVES

About Delinquency

- Applegate, Melbourne S., *Helping Boys in Trouble*. New York: The Association Press, 1950.
- Banay, Ralph S., *Youth in Despair*. New York: Coward-McCann, Inc., 1948.
- Chwast, Jacob, "Value Conflicts in Treating Delinquents," *Children, An Interdisciplinary Journal for the Professions Serving Children*, U.S. Department of Health, Education, and Welfare, Vol. 6, No. 3, May-June, 1959.
- Fine, Benjamin, *1,000,000 Delinquents*. Cleveland and New York: The World Publishing Company, 1955.
- Glueck, Sheldon and Eleanor, *Unraveling Juvenile Delinquency*. Cambridge, Mass.: Harvard University Press, for The Commonwealth Fund, 1950.
- Hoover, J. Edgar, "Juvenile Delinquency," *This Week Magazine*, Oct. 26, 1958.
- McCann, Richard V., *Delinquency: Sickness or Sin?* New York: Harper & Brothers, 1957.
- Miller, Alexander, *The Man in the Mirror*. New York: Doubleday and Company, Inc., 1958.
- Miller, Haskell M., *Understanding and Preventing Juvenile Delinquency*. Nashville: Abingdon Press, 1958.
- Myers, C. Kilmer, *Light the Dark Streets*. Greenwich, Conn.: Seabury Press, 1957.
- Roberts, Guy L., *How the Church Can Help Where Delinquency Begins*. Richmond, Va.: John Knox Press, 1958.

¹⁴ Ruth Strang, *The Adolescent Views Himself*, pp. 441-442.

- Robison, Sophia Moses, *Can Delinquency Be Measured?* New York: Columbia University Press, for the Welfare Council of New York City, 1936.
- Strang, Ruth, *Facts About Juvenile Delinquency* (Life Adjustment Booklet), Science Research Associates, Inc., Chicago, Ill.
- Teeters, Negley K., and John Otto Reinemann, *The Challenge of Delinquency*. New York: Prentice-Hall, Inc., 1950.
- U.S. Department of Health, Education, and Welfare, *Enrollment, Teachers, and Schoolhousing*, Fall, 1958. Washington 25, D.C.: Office of Education.
- U.S. Department of Health, Education, and Welfare, *National Stay-in-School Campaign*, Handbook for Communities: Washington, D.C., 1958.

About Disappointments

Louisa May Alcott tells of a memorable night in 1854. Her father, Amos Bronson Alcott, an extravagant and visionary man described by Carlyle as "a venerable Don Quixote," returned unexpectedly from an unprofitable mission:

"In February Father came home. Paid his way, but no more. A dramatic scene when he arrived in the night. We were waked by hearing the bell. Mother flew down, crying 'My husband!' We rushed after, and five white figures embraced the half-frozen wanderer who came in hungry, tired, cold, and disappointed, but smiling bravely and as serene as ever. We fed and warmed and brooded over him, longing to ask if he had made any money; but no one did till little May said, after he had told all the pleasant things, 'Well, did people pay you?' Then with a queer look, he opened his pocket-book and showed one dollar, saying with a smile that made our eyes fill, 'Only that! My overcoat was stolen, and I had to buy a shawl. Many promises were not kept, and travelling is costly; but I have opened the way, and another year shall do better.'

"I shall never forget how beautifully Mother answered him, though the dear, hopeful soul had built much on his success; but with a beaming face she kissed him, saying, 'I call that doing *very well*. Since you are safely home, dear, we don't ask anything more.'

"Anna and I choked down our tears, and took a little lesson in

real love which we never forgot, nor the look that the tired man and the tender woman gave one another. It was half tragic and comic, for Father was very dirty and sleepy, and Mother in a big nightcap and funny old jacket.”¹

Transcending disappointments!

DEALING WITH DISAPPOINTMENTS

Thomas Moore spoke for many when he confessed,

“Oh! ever thus, from childhood’s hour,
I’ve seen my fondest hope decay;
I never lov’d a tree or flow’r,
But ’twas the first to fade away.
I never nurs’d a dear gazelle,
To glad me with its soft black eye,
But when it came to know me well,
And love me it was sure to die.”²

Disappointments are a part of our daily diet: The child weeps because the picnic was canceled; the father sulks because his subordinate received an increase in salary and he did not; the mother is disappointed because the budget will not permit redecorating the house; Randy did not make the varsity; and Mary Ann was not elected queen of the dance. Learning to face the realities of disappointment is a perennial challenge and an unmistakable indication of maturity.

Like Louisa May Alcott, children carry with them for life memories of how their parents faced times of disappointment and frustration.

Obviously, a man can permit disappointments to embitter and shackle him in self-pity. Such a person usually becomes a chronic complainer. The chances are that his homegoing will be met with the candor of a friend of Matthew Arnold who, when he heard of the poet’s death, quipped, “Poor Matthew, he won’t like God!”

Some people turn to drink or promiscuous living in an effort to

¹ Louisa May Alcott in her *Life, Letters, and Journals*, edited by Ednah D. Cheney (Boston, Little, Brown, and Company, 1910), pp. 69-70.

² From *Lalla Rookh: The Fire-Worshippers*.

recapture a shattered dream, while still others use their disappointments to prepare them for larger undertakings.

I went through a pathological laboratory with a brilliant young physician. Before us were countless reminders of thousands of experiments, the majority of which were focused on cancer. In answer to my query concerning progress in detecting and curing cancer, my friend confidently replied, "We'll get it someday."

His spirit is reminiscent of another persistent and dedicated American, Thomas A. Edison. After he had made ten thousand unsuccessful tests with various chemical combinations in an effort to perfect the storage battery, a colleague stated, "Isn't it a shame that with all this tremendous labor you haven't been able to get any results?"

"Why, man," said Edison, "I've got lots of results. I have discovered several thousand things that won't work."³

It is this pioneering and patient spirit which the parent must ever seek to acquire if he would live above discouragement and properly stimulate his children to take disappointments in stride.

LEARNING TO LIVE WITH LOSSES

When I was track coach at Hopkins Grammar School, New Haven, Connecticut, there were an unusual number of fine students and athletes on our squad. One year, at the New England Invitational Meet, the captain of our team ran second in a sizzling 440-yard dash, losing by a half-chest. Afterward we endeavored to analyze the race, and concluded that we had made few if any mistakes. The following year the same boys were pitted against each other in the same event and with identical results. I shall never forget the boy's comment: "Coach, he's a half-chest better."

Parents are daily confronted with the challenge of motivating their children to live above the sagging spirits of a loser.

SLOW STARTERS

Your child may be a slow starter. Perhaps it takes him longer to eat, to make his toilet, or to do his homework than other children.

³ Henry Thomas and Dana Lee Thomas, *Living Biographies of Famous Americans* (New York, Garden City Publishing Co., Inc., 1946), p. 204.

Give him time. It could be that his glands are overworked. It may be that he is growing so rapidly all of his energies and more are required to keep going. Keep faith with him. Give him all the encouragement you can.

In 1860 Robert E. Lee considered himself a failure. He was disappointed with his professional progress. Joseph E. Johnston, a friend, had risen to the rank of brigadier general, while it had taken Lee twenty-two years to advance from captain to lieutenant colonel. Yet in that tragic hour of American history it was to Robert E. Lee that the South turned for leadership; and, regardless of one's sectional loyalties or political leanings, Lee remains to this day one of the most loved characters in American history.

THE SURPRISE APPROACH

Sometimes our children endeavor to communicate with us, share their innermost feelings in novel ways, even long after they are grown. The parent needs to hear with his heart as well as with his ears.

A sailor arriving in California from the Korean conflict called his parents, who lived on the east coast. "Mom, I'm coming home!" After a few moments of joyous talk, the son quietly stated, "I'm bringing a buddy home with me who got the worst end of the deal. He has only one eye, one arm, and one leg. I want him to live with us and make our home his home." His mother said: "Of course, son. We'll be glad to have him come and stay a while. . . ." "But, Mom, I didn't say for a while. I want him to make his home with us."

Again his mother assured him: "We'll be happy to have him live with us for several weeks or months if you like. Then perhaps he would like to go to his own home." The mild contention went on for a while, until at last the sailor hung up the phone, bitterly disappointed.

Two days later his parents received a telegram from the Naval Command informing them that their son had jumped out of a hotel window in San Diego. When the stricken parents received their son's body, it had one eye, one arm, and one leg.

Parents cannot be halfhearted, or they may deny their child the love he craves.

THE PET IS KILLED

Our children experience the disciplines of sorrow early. A playmate dies, or a pet is killed. How well I remember my first funeral! Eight years old, I stood at the head of a crude hole in the ground, surrounded by playmates, as together we buried "Shep." It was a dreadful experience.

I also recall when one of our sons, who is now a man, had his first brush with death. His beautiful registered Irish setter was poisoned. The dog staggered home and, despite medication, died. It was back in 1942, when the headlines of the newspapers constantly spoke of annihilation, but we were not prepared for this casualty. Though young and inexperienced, I tried to convey my feelings to my son at that time through a very elementary and perhaps sentimental poem entitled "My Wounded Son":

Son, my heart goes out to you,
Your little world is sad.
Life has been packed with trust,
Tonight's mystery makes you fuss.

We teach you, dear boy, about God,
That all is precious to Him above;
Now people whom we've taught you to love
Have hurt you in poisoning your dog.

Tonight when you called your pet
My heart fluttered with pain,
You didn't know you'd not see him again:
Tears dropped from my eyes in vain.

To think that in a world so big and glad
Some one was small enough to make you sad.
It was not a "Jap" nor a "German," son
But some neighbor who destroyed your friend.

Had this occurred in an "occupied" land,
Where God is foreign and love is under ban,
One would expect such trickery from man,
But, in a land of steeples—it condemns a people.

"Daddy, where is Rifle?" confident I'd know.
"Playmate, he's gone where good dogs go."
"Up in heaven with God!" echoed a believing heart,
Though from his window he saw him put under the sod.

Knowing that the lad was tired and lonely,
We prepared to take him to ride.
"No" was the response of the comrade brave,
"We must stay home for my pet has died."

"Come along, son, 'tis time you were in bed,
Kiss mummy and daddy and bow your little head."
"Let's say a new prayer tonight," he said,
"God bless Rifle for he hasn't been fed."

FROM PETS TO PEOPLE

Philip II of Macedon, father of Alexander the Great, assigned a slave the solemn duty of coming into the king's presence every morning with the announcement, "Remember, Philip, thou must die."

Less dramatically, though equally persuasively, we are daily reminded of death, even our own. We are hesitant to discuss it. Psychiatrists and other specialists in the field of human feeling are reluctant to deal with the subject. The general tendency is to camouflage death or surround it with artificiality or dripping sentiment.

No experience is quite so difficult for the parent as that of conveying to his children a satisfying interpretation of death. How do you prepare your child to meet pain, sorrow, and death?

An understanding mother in Illinois shares this experience:

"Susan, age 4, was very close to her grandmother who passed

away at our home after several months' illness (cancer). There was no show of emotion here at the house—death was awaited as a blessed release from suffering. She (Susan) was asleep when death occurred. Her only concern (and a big one) was 'Where is Grandma?' I have read pamphlets on what to tell children about death (the cocoon and butterfly, etc.) but I couldn't bring myself to tell her about burying. So I told her that she was with God—that He plans for us after death to have new bodies. However, a week later when she saw me throw out into the garbage the baby kitten which had not survived the ordeal of birth, I could see her perplexed thoughts—she asked me later that day, 'Where is Grandma?' I realized I hadn't met the need. One day she said to me, 'Mom, the hardest thing to do is make a hoola hoop stay up—[after a moment] and the next hardest thing is how to get to God.'

"One day sometime later when she was angry with her fourteen-year-old brother she shouted, 'I just wish you were with God right now!'"

Commenting on difficult adjustments her girls have had to make, a mother from New Mexico writes keenly: "How we would wrap our children in cotton if we could! And how fortunate that we can't!"

A father in Tennessee has this to say: "I think that the only way to prepare to face pain, disappointment, and death is to face these experiences as a Christian. . . . I do not think that we ought to rush our children into funerals and other disturbing experiences unduly; but on the other hand, I do not think we should shield them from the experiences which they absolutely must face in order to live normal, strong, intelligent lives. The knowledge that we will face pain and that God gives us the spirit and the power to face pain as Christians is a part of our Christian faith."

From New York City a parent writes: "I do not believe one can 'prepare' a child for pain, disappointment and death. These experiences can only be fully understood when they become a part of life. What a parent *can* do is to guide a child toward faith and try to be on hand with love and understanding at the crucial moments."

All too early our children are startled by the death of relatives and friends. Parents have an opportunity to interpret the place of

death in the scheme of things. One must be careful not to frighten the child, or be guilty of "emotional blackmail," that is, to force the child into situations of grief and guilt. Generally speaking, it is a time to be reassuring and to inspire trust.

Children often ask: "What is death? What makes people die? And where do they go?" It is usually helpful to explain the cause of death in simple terms. There are three very common causes: accidents, uncontrollable diseases, and old age. It is wise so to handle the situation that the teaching experience will be a positive rather than a negative memory.

No one can be certain how he will behave when death comes home to him, but the more intimately one lives with God, the more honest he is with himself and with those with whom he lives. "Any-one who has known the love of God in life has passed beyond mere hope. He has attained to the certainty that God's provision for our need in life or death is greater than we should know how to ask for, or even imagine. We know this to be true, because we have experienced it. This is enough to go by, when we try to think of the future. This sense of certainty we can share with our children. It is a North Star for us, and it may be so for them also."⁴

CLOSER TOGETHER AND TO GOD

Subnormal and handicapped children cause parents to live with heavy hearts, yet many of them afford us fresh insights into the nature and love of God.

Charles William Eliot was born with a disfiguring birthmark. "It is my son," Mrs. Eliot would say as she loved and cared for her child. "I must school myself not to notice it." As a boy, little Charles was frequently hooted off the Commons in Boston, but with the passing years Mrs. Eliot could say with pride, "He is my son." One honor after another came to him. He graduated from Harvard, taught mathematics and chemistry at Harvard and chemistry at the Massachusetts Institute of Technology, and in 1869 became president of Harvard University, a position he held for forty years.

⁴ Helen H. and Lewis J. Sherrill, "Interpreting Death to Children," *The International Journal of Religious Education*, New York, National Council of the Churches of Christ in the U.S.A.

What if Mr. and Mrs. Samuel Atkins Eliot had permitted a birthmark to be the cause of disappointment in their son?

A professor and his wife, parents of four children, including a set of twin boys, write: "Both babies weighed over six pounds at birth, and it was probably a brain injury during the birth process which resulted in permanent damage. Evidently the speech center received some of the damage, for our son has never been able to talk. Hence communication is practically impossible. We have no real evidence that he knows us when we visit him. . . . He always gives the impression of being contented where he is. We are most grateful for that, of course, and keep in touch with those responsible for his care."

These remarkably realistic parents continue their moving testimony by saying: "We recognized from very early infancy that this son was different from his brother, but since they were not identical twins we did not at first regard that fact too seriously. Later we learned that the doctor was suspicious from the start. However, it was not until the boys were eighteen months of age that reliable psychological tests could be made. At that time we thought we received rather rough treatment from the psychologist at the county social agency where both twins were examined. His brusque announcement of the facts, designed as it was to help us face reality, did not meet our needs at all. We had both been fairly well-disciplined already in facing the facts of life (our first baby died at forty hours). We needed a little more understanding from that professional than we received.

"With that one exception, however, the doctors, the court officials, our families, and the woman in whose private home we kept our son from the time he was four until he was seven, all proved most helpful in dealing with our problem. In addition to his twin, our son has a sister sixteen and a brother twelve here at home who have learned to face reality objectively and in Christian faith, too.

"The irremediable nature of such a situation is its hardest factor. It is worse than death, we think, because not as final. But though irremediable, it is redeemable. Our heartache has brought us closer together and to God, and has given us deeper insight and understanding of others' troubles."

A FAITH TO LIVE BY

Whatever happens to us, our family, or friends, through it all the good parent is challenged to discover and to share a faith worth living by. It should also be remembered that individuals express their disappointments and sorrows very differently. Whereas morticians are inclined to surround death in a common and commercial glamour, people express their grief and reverence for loved ones in different and very personal ways.

Bishop Hazen G. Werner tells of a woman in Florida who at the news of her son's death went to her garden and began working. A neighbor was disturbed and spoke to her about it.

"Effie May looked at her neighbor with bleak, level eyes. 'Friend,' she said, 'I know you mean well, but you just don't understand. This is Jim's land and it rejoiced his heart to see green things growing, because it meant that his Maw and the young 'uns would be eating. This is his hoe, and when I'm hoeing I can almost feel his big strong hands under mine and hear his voice saying, 'That's good, Maw, that's good.' I can't afford any stone monument for Jim. Working, not weeping, is the only headstone I can give him. So, if you don't mind, neighbor, I'll do my grieving in my own way.'"⁵

GET BACK IN THE GAME

In the annual Rose Bowl classic of 1929, a most unusual play occurred. In the second quarter of a closely contested game between California and Georgia Tech, a California back cleverly recovered a fumble; then, confused and shocked by the impact of scrimmage, he astonished the crowd by running in the wrong direction. What's more, he ran brilliantly. When his teammates saw what was happening, they set out to tackle their own ball carrier. After a few highly exciting moments, Roy Riegels was brought down in the shadow of the opposing goal. It was then that he realized his mistake. His humiliation was overwhelming.

⁵ Hazen G. Werner, *Live with Your Emotions* (Nashville, Abingdon-Cokesbury Press, 1951), p. 26.

At half-time, after the team filed into the locker room, Riegels sat dejectedly by himself. He waited for the storm to break. Quietly the coach went from man to man, making suggestions to improve their game. At last the team went back to the field of play. No one had spoken to the embarrassed halfback. When all had left the room, Clarence Price, the coach, calmly approached Roy, placed his hand on his shoulder and said, "Remember, old man, the game's only half over. Get back in the game." Needless to say that with this reassurance, the young man played the second half with all but flawless perfection.

Why don't you?

SCANNING THE SHELVES

About Disappointments

- Alcott, Louisa May, in her *Life, Letters and Journals*, edited by Ednah D. Cheney. Boston: Little, Brown and Company, 1910.
- Brown, Robert R., *Friendly Enemies*. Westwood, N.J.: Fleming H. Revell Company, 1955.
- Brunner, Emil, *Faith, Hope, and Love*. Philadelphia: The Westminster Press, 1956.
- Burkhart, Roy A., *If It Were Not So*. Columbus, Ohio: Community Books, Inc., 1950.
- Fairly, John L., and Arleene Gilmer, *Using the Bible to Answer Questions Children Ask*. Richmond, Va.: John Knox Press, 1958.
- Hamilton, Mrs. Clarence, *Our Children and God*. Indianapolis: The Bobbs-Merrill Company, Inc., 1952.
- Henry, Iona, with Frank S. Mead, *Triumph Over Tragedy*. Westwood, N.J.: Fleming H. Revell Company, 1957.
- Jordan, G. Ray, *Beyond Despair*. New York: The Macmillan Company, 1955.
- Josselyn, Irene, *The Adolescent and His World* (pamphlet). New York: Family Service Association of America, 1952.
- _____, *Psychosocial Development of Children* (pamphlet). New York: Family Service Association of America, 1948.
- King, William P., *How Shall We Meet Trouble?* Nashville, Tenn.: The Parthenon Press, 1953.

- Lunger, Harold L., *A Pocket Full of Seeds*. St. Louis, Mo.: The Bethany Press, 1954.
- McClain, Roy O., *This Way, Please*. Westwood, N.J.: Fleming H. Revell Company, 1957.
- Menninger, William C., *Understanding Yourself* (Life Adjustment Booklet). Chicago: Science Research Associates, 1948.
- Michalson, Carl, *Faith for Personal Crises*. New York: Charles Scribner's Sons, 1958.
- Neugarten, Bernice L., and others, *Discovering Myself*. Chicago: National Forum Foundation, 1955.
- Osborne, Ernest, *When You Lose a Loved One*. New York: Public Affairs Pamphlets, 22 East Thirty-eighth Street.
- Shacter, Helen, *How Personalities Grow*. Bloomington, Ill.: McKnight and McKnight, 1949.
- Sherrill, Helen H. and Lewis J., "Interpreting Death to Children," *The International Journal of Religious Education*. New York: National Council of the Churches of Christ in the USA.
- Sockman, Ralph W., *A Lift for Living*. Nashville: Abingdon Press, 1956.
- _____, *The Whole Armor of God*. Nashville: Abingdon Press, 1955.
- Templeton, Charles B., *Life Looks Up*. New York: Harper & Brothers, 1955.
- Thomas, Henry, and Dana Lee Thomas, *Living Biographies of Famous Americans*. New York: Garden City Publishing Company, Inc., 1946.
- Walsh, Chad, *Behold the Glory*. New York: Harper and Brothers, 1956.
- Werner, Hazen G., *Live with Your Emotions*. Nashville: Abingdon-Cokesbury Press, 1951.
- Yarbrough, Robert Clyde, *Triumphant Personality*. New York: The Macmillan Company, 1949.

8

About Education

America is a nation of schools. Public, private, parochial, technical, and trade schools stipple the landscape. The school-age (five to seventeen years) population of America is approximately forty-two million. There are also some fourteen million young people between the ages of eighteen and twenty-four of whom three and one-half million are in our colleges. Our country supports nearly two thousand institutions of higher learning, a number virtually equal to that of the rest of the world.

"But there are still too many poorly educated. Sixty million adult Americans 18 years of age and over have not completed high school. Forty million have not completed the 9th grade. Two and one-third million never went to school at all. The cost to community and taxpayers is high. In chronic welfare cases studied in a county in the midwest, two characteristics of the household head were: lack of skills and an 8th grade education or less."¹

WHAT IS EDUCATION?

Education is guided learning. Learning involves change. Education at its best, be it the transmission of information or of ideas in the formal setting of a school or in the informal surroundings of a

¹ National Stay-in-School Campaign (Washington, D.C., 1958), p. 15.
94

home, is associated with controlled learning. "If learning and education are to be taken as equivalent, then we must be willing to call every chance conditioning—many of which occur without our knowledge or anyone else's—education."²

To thirst for knowledge, to pursue the excellent, to establish a value system, to be involved in the good life, is to experience education. Obviously education is not so much a matter of meeting graduation requirements as it is of meeting human needs; it is not so much a matter of a degree received or subjects satisfactorily completed as a matter of personal growth and direction.

Regardless of age or status, every normal person is involved in the process of education. Some of this goes on so subtly that one scarcely recognizes it, while other learning takes place under considerable stress and with toil. Most educators, I think, would agree to three specific kinds of education. There is what some term *milieu education*. This is an effortless retention of traditions or facts. It is "doing what comes naturally," if not automatically, in given situations. It is called "learning by contagion."

Then there is what is referred to as *informal education*. Here teaching is by design. Parents, friends, and employers specialize in this kind of education.

Formal education is generally associated with an institution devoted to the teaching and training of students who are sent to experience learning within controlled conditions. Schools from kindergartens through universities are hopeful of creating a climate wherein the pupil or student will be stimulated and challenged to learn.

"Education is not just a mechanical process for communication to the young of certain skills and information. It springs from our most deeply rooted convictions. And if it is to have vitality, both teachers and students will be infused with the values which shaped the system."³

² Harry S. Broudy, *Building a Philosophy of Education* (Englewood Cliffs, N.J., Prentice-Hall, Inc., 1954), p. 6. Used by permission.

³ From *The Pursuit of Excellence—Education and the Future of America*. Copyright © 1958 Rockefeller Brothers Fund, Inc. Reprinted by permission of Doubleday & Company, Inc.

CRISIS IN EDUCATION

During the last fifty years America has established a system of education unparalleled and unexcelled in the world. Its premise is that people have faith in education and are willing to pay for it. However, since World War II the public, in one way or another, has blasted public schools and education in general. It is reasonable to assume that some of the attacks were selfishly conceived and politically motivated. Others grew out of ignorance concerning rising costs of education, the alleged responsibility of the educational system for juvenile delinquency, and the accusation that many teachers were subversive. Complaints were voiced that pupils were deficient in the basic skills of reading, writing, and arithmetic. Potential employers registered their disappointment in the ability of many applicants to assume positions of responsibility.

In commenting on American education and its ability to meet emergencies and the needs of a shifting population, Dr. I. L. Kandel writes:

"Despite these deficiencies, which are becoming increasingly clear, the main strengths of American education have not been undermined. American education continues to be rooted in a deep faith in its importance and value for a democratic society. Citizens throughout the country recognize that only through education can freedom be guaranteed and preserved. Unlike the schools in most other countries, the American school is not used as an instrument to propagate the policy of government or to preserve the privileges of a social class. The schools are in a real sense the people's schools. Almost a century ago the public school was defined by the Secretary of the Massachusetts Board of Education as 'a school established by the public, supported chiefly or entirely by the public, controlled by the public, and accessible to the public upon terms of equality, without special charge for tuition.' Public education is necessarily dependent, therefore, upon public opinion and support—moral and financial, a fact that has been illustrated in the last decade and clearly recognized earlier in the extensive publicity given to education."⁴

⁴ I. L. Kandel, *American Education in the Twentieth Century* (Cambridge, Mass., Harvard University Press, 1957), p. 19.

OUR FIRST SCHOOLMASTER

"Nearly every American knows that the Protestant church was the nation's first schoolmaster. When elementary and secondary schools were needed along the moving frontier, it was usually the church which supplied them first. As public education grew stronger on these levels, the church placed more emphasis upon colleges and universities.

"Of the first 118 institutions of higher education now existing in the United States, 104 were founded by Protestant churches. Of 182 institutions founded before the Civil War and still continuing, 163 are church colleges, 17 state, and two municipal. About two-thirds of all colleges and universities in existence today were founded by church groups. This is a line of splendor of which every churchman may be justly proud."⁵

"The successful end of a college course lies in its beginning. If the foundation is sound, the student may build with confidence. Soon he will find himself ready to take all that he can absorb. Beyond the curriculum, he will range freely on his own, to learn at last that time, too, is only a beginning."⁶

MANY KINDS OF SCHOOLS

A categorical listing of institutions of higher learning would include liberal-arts colleges, church-related institutions, technical and service schools, military academies, state-supported institutions, and private schools. Each has its particular concept of education and is prepared to provide a specific experience.

"In a real sense, the colleges have become a mighty educational team rooted in the conviction that people, no matter of what level or kind, are of the utmost importance. They are proud and jealous of this prevailing social consciousness. To them, it is the long-missing, priceless ingredient of higher education in service to the nation. The basic unit of the social idea is the individual person. The colleges have told themselves that no academic achievement,

⁵ *View*, Culver-Stockton College, Vol. 1, No. 6, Canton, Mo., February, 1959.

⁶ Archibald MacIntosh, *Behind the Academic Curtain* (New York, Harper & Brothers, 1948), p. 149.

technical skill, or educational technique is more important than the human being involved."⁷

Higher education is an integral part of our American heritage and hope.

COLLEGE ENTRANCE REQUIREMENTS

Though there is more flexibility in entrance requirements than is sometimes realized, there is still much of standardization. Preparatory schools vary in quantity and quality of work demanded for graduation. As Dr. James Bryant Conant, former president of Harvard University, says in *The American High Schools Today*, "There is no such thing as a typical American high school." It is related to specific conditions, concepts of education, community resources, and demands.

Some colleges, specifically tax supported, must accept whoever presents himself for entrance from a preparatory school in that state. Others require entrance or college-board examinations.

"The Scholastic Aptitude Test, which takes three hours, is required by a great many colleges. It has two parts, one verbal and the other mathematical. You cannot prepare for it by studying ahead of time. Its purpose is to see how well you can think and deal with unusual problems. It does not try to test what you have already learned. It wants to know how well you are likely to do in the future.

"The one-hour Achievement Tests, in contrast, (of which there are fourteen different categories) are for the purpose of determining just how much you know about a subject which you have studied for some time. If the college requires these tests (the college catalog will tell you) you are usually given a choice of three subjects out of the total fourteen."⁸

If your child is an average or below-average student, his procedure should be different. It would hardly seem worth while for him to apply (it will cost you a minimum of \$10 and considerable time to fill in application forms) to an institution that accepts only

⁷ Edward Danforth Eddy, Jr., *Colleges for Our Land and Time* (New York, Harper & Brothers, 1956), p. 270.

⁸ Fred M. Hechinger, *Worrying About College?* New York, Public Affairs Pamphlet No. 266, pp. 13-14.

superior students or that requires entrance examinations that are obviously too difficult. Talk with the principal of your school, your priest, rabbi, or minister, and select two, not more than three, schools that would be interested in your child as a student. Write the office of admissions for a catalog. If it holds any appeal, arrange for an appointment, visit the campus, and confer with the proper people.

Vocational and commercial courses are seldom acceptable as fulfilling college entrance requirements. Most colleges require units of English, history, foreign languages, mathematics, and science.

Remember, while your child is scouting for a college, colleges are also scouting for students! Each school is interested in a definite type of student. This is not to be considered as discriminatory, but rather as a means of assembling a student body with a reasonable expectancy of meeting specific academic requirements and of responding favorably to a particular school's pattern for developing individual abilities.

WHAT IS A JUNIOR COLLEGE?

There are more than five hundred junior colleges in the United States and they are uniquely American. While the junior-college movement is only about fifty years old, it has come to the fore in the last twenty-five years. Like other schools of higher learning, they vary widely and offer a number of opportunities and advantages in given situations.

The California Association of Junior Colleges outlines the following six specific purposes and objectives:

"1. Terminal Education—Complete training should be given to those students who will finish their period of formal education in the junior college. This training, which is commonly referred to as terminal education, should be designed to achieve occupational competence, civil competence, and personal adequacy.

"2. General Education—Every junior college student should be given that training which will prepare him to function effectively as a member of a family, a community, a state, a nation, and a world.

"3. Orientation and Guidance—It is the specific responsibility of every junior college to assist its students to 'find themselves.' A

program of training and guidance should be provided so that every student may discover his aptitudes, choose a life work, and prepare for the successful pursuit of such work.

"4. Lower Division Training—Each junior college should provide lower division or the first two years of senior college work for the limited number of students who plan transfer to a university after completing two years in junior college. This training should be broad enough to include the lower division requirements in the liberal arts, scientific, engineering, and professional fields.

"5. Adult Education—Every junior college should co-operate with other public educational institutions in providing instructions to meet the needs of adults living in the region. The program of training should include cultural and vocational education.

"6. Removal of Matriculation Deficiencies—Junior colleges should provide opportunity for students who failed to meet entrance requirements to some university to remove such deficiencies and thus to qualify for admission to the higher institution of their choice."⁹

Whatever the circumstances, everything being equal, it would seem wiser for a student to complete two years at a junior college and come out with a diploma than to drop out of a four-year institution without any sense of completion or direction.

THE I.Q.

The *intelligence quotient* is taken seriously by teachers and parents. It is a number denoting the intelligence of a person, determined by multiplying his mental age by 100 and dividing by his chronological age. The measure of intelligence is obtained by a series of questions given at regular stages of development.

These standardized tests are given to a cross-section of children in an effort to determine a more accurate norm.

However, since answers to standardized intelligence tests are based on learned behavior, environmental change affects one's score. We are learning that one's I.Q. is not necessarily permanent or static. It, too, is subject to change.

⁹ Benjamin Fine, *Fine's American College Counselor and Guide* (Englewood Cliffs, N.J., Prentice-Hall, Inc., 1955), pp. 77-78. Used by permission.

Educators use a child's I.Q. as a basis for charting his educational course. Sometimes schools are both automatic and dogmatic in separating students according to their respective ratings. Except in cases of an exceptional or a retarded child, parents should be careful not to permit I.Q. ratings to influence unduly the hopes which they may have for their children. Mental growth can sometimes be as astounding as physical growth. If the brightest individual of our acquaintance uses only about 10 per cent of his brain power, then by hard work there is real hope for an average person to achieve surprising success.

WHO SHOULD GO TO COLLEGE?

It is predicted that the campus population of America will double in the next fifteen years. Obviously everyone cannot and should not go to college. As we have seen, education is not synonymous with formal schooling, though it should immensely enhance the process. Learning may take place in unexpected places. Generally speaking, however, college is for students with average or exceptional abilities who would like to pursue excellence and who desire to contribute more effectively to life.

"A student who hates to study and does below-average work should not be prodded into going to college by overzealous parents. There are many other areas in which he can be successful if he is given the proper understanding and guidance. Failure at college may give him strong inferiority feelings, making him so unsure of himself that he will hesitate to take part in those activities in which he could function quite happily and successfully. On the other hand, a student may not have been able to do his best in high school because of illness or family worries; however, he may be convinced of his ability to do college work if given the chance.

"Colleges do not ask for geniuses, but they do require average or better-than-average high school grades. Some of them will consider only students in the top 25 or 10 per cent of their classes. As a general rule, a student should rank at least in the upper half of his class to be eligible for college entrance."¹⁰

¹⁰ Benjamin Fine, *Fine's American College Counselor and Guide* (Englewood Cliffs, N.J., Prentice-Hall, Inc., 1955), p. 7. Used by permission.

DON'T CHEAT YOUR CHILD

Parents and students are frequently perplexed as to how to choose an appropriate college. It is a complex and far-reaching decision. There are over seven hundred four-year liberal arts colleges in America. About one hundred of these are exclusively for men, while one hundred and fifty or so are for girls. Some five hundred liberal arts colleges are co-educational. These classifications alone present one with an appalling problem.

Educators advise parents who are shopping for schools to consider many things, and always more than meets the eye. Unfortunately the average parent does not possess the skill, nor has he the time adequately to investigate schools. And the average admissions office rarely has an opportunity to confer with parents.

Experience suggests the validity of the following observations:

1. *Carefully consider the academic integrity and morale of the school. Is it a mature institution?*
2. *Take seriously the quality and size of the faculty, its preparation and maturity. The ratio of students to faculty members is significant.*
3. *Education is not synonymous with endowment. Do not be deceived by lavish surroundings and ultramodern equipment.*
4. *Make sure that the school you are considering is fully accredited and that your child, assuming his record warrants it, will have no difficulty being accepted by another institution should he choose to transfer or enter graduate school.*
5. *Encourage your child to go to college away from home. Whatever economic burdens may be imposed are generally offset by additional opportunities for learning and living.*
6. *The atmosphere of the institution should be carefully considered. In what climate do you want your child to be educated? For example, do you want him in the impersonal atmosphere of a large state institution or in the religious atmosphere of a church-related school?*
7. *The section of the country is extremely important. Some colleges attract students from a much wider geographical area than*

others, which is in itself a rare educational experience. Do you want your child in a provincial setting or in a more cosmopolitan community?

8. *The financial obligations of college.* Tuition costs do not vary greatly among schools of similar rating. Do not place the education of your child on a purely economic basis. In the long run the best school is the best investment. Be willing to sacrifice some of your own comfort for your child's education.

9. *What are you looking for in a college?* What does Mary want to become? Or, if she has not decided, consider her temperament and talents, and ask what type of school offers her the most stimulating challenge?

"In matters of education the customer is not always right, but the potential customer has a right to know what he is getting. Eventually our colleges will recognize that candor is the best policy, but their clients may have to prod them towards virtue."¹¹

MONEY AVAILABLE

College and university students have opportunity to apply for scholarships, grants, and aids. In fact, we are advised that practically all students in institutions of higher learning in one form or another take advantage of the unprecedented opportunities to obtain financial assistance.

"A *scholarship* is usually an aid for undergraduates headed for their first baccalaureate degrees.

"A *fellowship* is generally regarded as an award or opportunity at the graduate level."¹²

There are literally thousands of scholarships available to those who can qualify.

Parents should not be unduly sensitive because it is necessary for their child to apply for a scholarship or to seek financial assistance when anticipating college. Many educators and wealthy people agree that it is better for a child to earn a portion of his expenses

¹¹ Lynn White, Jr., *Educating Our Daughters* (New York, Harper & Brothers, 1950), p. 155.

¹² Clarence E. Lovejoy and Theodore S. Jones, *College Scholarship Guide* (New York, Simon and Schuster, 1957), p. 1.

than to have all bills automatically paid by his parents. Some of America's finest people were recipients of scholarships, or worked while in school.

"Herbert Hoover worked his way through Stanford. Charles F. Kettering at Ohio State, Harold Stassen at the University of Minnesota, William O. Douglas at Whitman and later the Columbia Law School, George H. Gallup at the University of Iowa, Floyd B. Odlum at the University of Colorado and Benjamin F. Fairless at Ohio Northern can thank work scholarships for their college opportunities."¹³

YOUR CHILD DOES NOT HAVE TO ATTEND COLLEGE TO SUCCEED

Once while visiting in an attractive manse I said to the minister's wife, "Did you meet your husband in college?" Instantly, and with emphasis, she replied, "No, I didn't go to college, thank God!"

We need to be careful lest we equate graduation from college with happiness and success. Though all fields are increasingly competitive, many of our leading citizens did not graduate from college. General David Sarnoff, chairman of the Radio Corporation of America; W. K. Kellogg, the breakfast-food wizard; Conrad Hilton, the hotel man; Charles E. Wilson, former president of General Electric; John L. Lewis, Ernest Hemingway, J. C. Penney, and Katharine Cornell, to mention a few, were successful without college degrees. And so may your child be! Nevertheless, all things being equal, his chances of appreciating and contributing to life will be greatly enhanced by attending college. Remember, too, that as larger numbers of our young people enter college, it will become increasingly difficult for anyone to succeed without a college education.

During World War II we were shocked to learn that seven hundred thousand young Americans were rejected by recruiting officers of our armed forces because of illiteracy, and a similar number were accepted and assigned to the lowest possible levels of service because of academic deficiencies.

¹³ *Ibid.*

Generally speaking, the opposite is true of educated people. They assume responsibility and command respect. Indeed, they carry the burdens and the hopes of society. For example, it is reported that about 61 per cent of grade-school graduates vote with regularity, 71 per cent of high-school graduates, while 82 per cent of college and university graduates faithfully exercise their rights of suffrage.

EDUCATION PAYS

Many are complaining today of the cost of education. Have the costs increased disproportionately to living expenses? Bond issues and other means of raising funds for public schools are meeting real resistance and, in many communities, defeat. This is not only a commentary on our times but also an indication of things to come.

Conservatively speaking, it will cost you from five to fourteen thousand dollars to send your child to college, depending, of course, on many factors, principally the kind of school selected and the ability and resourcefulness of the student. Assuming personal, cultural, and general benefits, it literally pays to be well educated. Statisticians claim that a high-school diploma is likely to add \$49,000 to one's life earnings, while a college degree is said to increase one's earning expectancy approximately \$103,000.

Though some of the world's most popular and powerful individuals were limited in educational opportunities, they would be among the first to say, "Get all the education you can."

WHO IS EDUCATED?

Formal schooling and education are not synonymous. It requires more than an academic degree to gain initiative, devotion, and the desire to serve. There are those who imply that education is a panacea for our ills. No one would debate the advantages of an education, yet delinquency is obvious at every age level among the so-called educated.

When, then, is a person educated? When he possesses a sense of history, realizing the tremendously painful growth of the human family. Archaeologists are constantly reminding us of the ancient order of things. Moreover they are forever bringing to our attention

evidences of man's primitive faith. Our world has been carefully created, nurtured, and blessed through the centuries. The educated man knows this, and strives to contribute to God's continuing creation and the preservation of it. The future of man is not an academic question, but depends upon his deliberate choice and the will of God. Arnold Toynbee, the great British historian, in commenting on man's chances of survival, declared that we are not doomed to annihilation if we fulfill one basic condition; namely, to learn to "adjust to the eternal."

It may be said that an individual is educated when he has discovered a satisfying set of values, not only for himself but for all men.

Again, the educated person is one who has a definite sense of service. He feels a responsibility to God and to his fellow men. As Washington Gladden said, "The essence of sin is to place oneself in the center of the universe." Selfishness, egotism, and conceit cause one to focus upon self, while a good citizen considers the welfare of others.

Obviously, the educated person is one who knows how to live effectively and contagiously. As H. G. Wells maintained, "A gentleman is one who puts more into life than he takes out." God's perfect Gentleman never attended college; he was a carpenter. He never traveled beyond the borders of ancient Palestine. He never wrote a book. Our Lord never received an academic degree, and yet he is acclaimed the Great Teacher. Prophets, priests, kings, and governors trembled in his presence. Jesus not only possessed a brilliant mind, God-given and God-directed, but his was a comprehensive, sensitive, disturbing mind that caused people to think. The Master commanded and convincingly lived what is the objective of all education, *the disciplined life*.

HEART, MIND, SOUL, AND STRENGTH

A scribe, a brilliantly trained man according to the standards of the day, asked: "Which commandment is the first of all?" Jesus answered, "The first is, 'Hear, O Israel: The Lord our God, the Lord is one; and you shall love the Lord your God with all your heart,

and with all your soul, and with all your mind, and with all your strength.”” (Mark 12:28b-30).

These words reveal the ancient and continuous challenge of total commitment to God and man. No education short of that which involves the heart, mind, soul, and strength is adequate. Life is not segmented into unrelated parts, nor is it neatly packaged and labeled. Education is not exclusively a “carry out” product; rather it is a glorious blending of myriad parts and experiences that makes life whole and holy.

Despite progress in science, there is a substantial trend toward more general education, especially in preprofessional courses. A graduate of Harvard Medical School, while discussing the advisability of a “well-rounded education,” said, “If your son is considering medicine I would strongly urge him to take a liberal arts course in college. He has the rest of his life to study science and what’s more, a physician has to live between patients.”

A parent has the responsibility of assisting his child in making the choice of a college that will challenge him to hear with his heart as well as with his ears. In facing the necessity of educating the whole person for total living, Dr. George A. Buttrick writes:

“The present darkness may not soon pass. Propaganda, the deliberate perversion of words and meanings for the sake of selfishness in trade and politics, has made us strangers to truth; and the resort to force has not only filled our world with bitterness and confusion, but made us dubious concerning any better kind of power. Meanwhile scientism hints that mind may be only chemistry. If thought is mere phosphorescence playing about a pulp of brain, it is foolish to speak of truth and falsehood, for then all thought (including scientific thought) is a wandering fire soon lost in night. If conscience is only a poor relativism of changing custom, it is foolish to speak of right and wrong, for then there is neither landmark nor law. From this nothingness wise men will draw back as from a black precipice. Church and school must unite to reavow a new-old faith: ‘Thou shalt love the Lord thy God . . . and . . . thy neighbour as thyself.’ Then men may cease to walk toward judg-

ment in the cold and gloom of their own shadow: they can turn and face the Light.”¹⁴

BEYOND GRADUATION

Education is in revolt. Our new but limited knowledge of space has not greatly contributed to human relations or accelerated spiritual communication. Graduation from school does not automatically guarantee a glorious existence.

The object of education is to learn to live the good life. While this, too, is debatable, the majority would agree that “the good life has two correlative sub-divisions: the good individual and the good society. It is useless to try to settle the issue of priority between the good individual and the good society because one cannot even be defined without reference to the other. The good life manifests itself in both. It arises when the individual behaves in certain ways toward other men and when the group is so structured as to help him to live well.”¹⁵

The seventeenth century English poet John Milton spoke with clarity and conviction when he said: “The end, then, of learning is, to repair the ruins of our first parents by regaining to know God aright, and out of that knowledge to love him, to imitate him, to be like him, as we may the nearest, by possessing our souls of true virtue, which, being united to the heavenly grace of faith, makes up the highest perfection.”¹⁶

SCANNING THE SHELVES

About Education

Adler, Irving, *What We Want of Our Schools*. New York: The John Day Company, 1957.

¹⁴ *Faith and Education* (Nashville, Abingdon-Cokesbury Press, 1952), pp. 42-43.

¹⁵ Harry S. Broudy, *Building a Philosophy of Education* (Englewood Cliffs, N.J., Prentice-Hall, Inc., 1954), pp. 33-34. Used by permission.

¹⁶ John Milton, *Areopagitica and Other Tracts*, The Temple Classics, edited by Israel Gollancz (London, J. M. Dent & Sons, 1925), p. 74.

- The *Annals*, Vol. 301, September, 1955. "Higher Education Under Stress," ed. Frances J. Brown and Thorsten Sellin. Philadelphia: The American Academy of Political and Social Science, 1955.
- Bowles, Frank H., *How to Get into College*. New York: E. P. Dutton & Company, Inc., 1958.
- Broudy, Harry S., *Building a Philosophy of Education*. New York: Prentice-Hall, Inc., 1954.
- Buttrick, George A., *Faith and Education*. Nashville: Abingdon-Cokesbury Press, 1952.
- Conant, James Bryant, *The American High School Today*. New York: McGraw-Hill Book Company, Inc., 1959.
- Eddy, Edward Danforth, Jr., *Colleges for Our Land and Time*. New York: Harper & Brothers, 1957.
- Ferré, Nels F. S., "The Church-Related College and a Mature Faith," *Religious Education*. New York: The Religious Education Association, Vol. LIV, No. 2, March-April, 1959.
- Fine, Benjamin, *Admission to American Colleges*. New York: Harper & Brothers, 1946.
- _____, *American College Counselor and Guide*. New York: Prentice-Hall, Inc., 1955.
- Foundations of Education*, ed. Frederick G. Gruber. Philadelphia: University of Pennsylvania Press, 1957.
- Hechinger, Fred M., *Worrying About College?* New York: 22 East Thirty-eighth Street, Public Affairs Pamphlet No. 266.
- Kandel, I. L., *American Education in the Twentieth Century*. Cambridge, Mass.: Harvard University Press, 1958.
- Kelley, Janet A., *Guidance and Curriculum*. Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1955.
- King, Edmund J., *Other Schools and Ours*. New York: Rinehart and Company, 1958.
- Lovejoy, Clarence E., and Theodore S. Jones, *College Scholarship Guide*. New York: Simon and Schuster, 1957.
- MacIntosh, Archibald, *Behind the Academic Curtain*. New York: Harper & Brothers, 1948.
- Milton, John, *Areopagitica and Other Tracts*. The Temple Classics, ed. Israel Gollancz. London: J. M. Dent & Sons, 1925.
- National Stay-in-School Campaign, Handbook for Communities. Washington: United States Government Printing Office, 1958.
- Rockefeller Report, "The Pursuit of Excellence," *Ladies' Home Journal*, July, 1958.
- Smith, Huston, *The Purposes of Higher Education*. New York: Harper & Brothers, 1955.

- Stanley, William O., and B. Othanel Smith, *Social Foundations of Education*. New York: The Dryden Press, Inc., 1956.
- View, Culver-Stockton College, Vol. 1, No. 6, Canton, Mo., February, 1959.
- White, Lynn, Jr., *Educating Our Daughters*. New York: Harper & Brothers, 1950.

9

About Health

Dr. Will Durant placed health first in his counsel to the graduating class of the Webb School, Claremont, California, in 1958:

"Barring inherited or childhood ailments, sickness is a crime. It means that you have done something physiologically foolish, and that nature is being hard put to it to repair your mistake. Perhaps one of the cardinal errors of our time and the land is that we continue in a sedentary life the diet that once served to provide necessary muscle and body heat for an active one. The hospitals are littered with people who have allowed an excess of imports over exports to disturb their internal economy."¹

YOUR FAMILY'S HEALTH

No one can afford to take health for granted. It is a marvelous and priceless possession which all too often is unappreciated until lost. Though each individual has his own health problems, the family working intelligently and methodically together with authoritative information, preventive medicine, and deliberate planning can obtain excellent health.

"Family health is affected by the round-the-clock activities of

¹ Will Durant, "Young Man—Your World," *Reader's Digest* June, 1959, p. 94.

family life and by the emotional climate in which they occur. Proper selection and preparation of food; dishwashing; provision for sleep, rest, and relaxation; ventilation; heating; safety precautions; recreation; care of minor illnesses; and many others—have to do with preventive health measures in the home. Probably more important to over-all health, though less obvious, are the relationships between husband and wife, parents and children, brothers and sisters. Although we don't have to be 'perfect' all the time, family health thrives in an atmosphere of warmth, affection, and encouragement. Without it, the best physical environment cannot promote health."²

We sometimes worry because Alfred is undersized, Rachel is overweight, or Samuel seems sickly. We should be concerned, but physical growth and health are personal achievements which are frequently unique in a particular person. Health charts, tables, and averages for children of given ages can be very disturbing. Parents need to remember that each child has his own health curve.

"Growth is not an orderly, predictable business. The different rates at which young people approach adulthood have been compared to various types of transportation, all headed toward the same destination. Some people seem to progress as though they were going on a fast airliner. Others move less rapidly, as if traveling by railroad train. Still others move more steadily, but more slowly—by steamship, you might say. A few move irregularly, by fits and starts, like a hitchhiker. Some progress very slowly and discouragingly, like a man trudging across the continent on foot.

"The important fact is that all of these travelers get to their destination. Meanwhile, it won't hasten or change the process to worry about being 'average' on a chart. During your growth period, you ought to be gaining some weight from year to year. Some of you will regularly gain a few pounds a year; others will gain little for several years and then make a tremendous spurt. *The best weight and growth chart for you is your own.* If you're growing a little, gaining a little, maturing a little, don't worry."³

² Stella B. Applebaum, *Your Family's Health*, New York, Public Affairs Pamphlet No. 261, p. 4.

³ J. Roswell Gallagher, *You and Your Health* (Life Adjustment Booklet), Chicago, Science Research Associates, Inc., pp. 10-11.

YOU ARE WHAT YOU EAT

Diet and health are inseparable. Adults tend to select food for sight, palatability, taste, and economy. Physicians and dieticians remind us of the importance of a well-rounded daily diet which is directly related to age and activity. Three meals a day is a well-established American pattern. Whereas growing children and some adults require deviations in diet and feeding time, for the most part we follow the three-meal schedule. Parents should plan meals that furnish all the necessary vitamins as represented in proteins, carbohydrates, fats, salt, and minerals.

Proteins are essential in rebuilding body cells, and are found in meat, fish, eggs, milk, and cheese.

Carbohydrates produce energy. The amount needed in the body depends upon one's age and work. Carbohydrates are found principally in starchy foods such as potatoes, bread, cereals, vegetables, and sugar.

Fat also furnishes energy and produces twice as much as the same amount of proteins or carbohydrates. The quantity of fat needed in the diet is determined by the climate in which one lives and also by the weight of the individual. Animal and vegetable fats, oils, nuts, and bacon are included in this category.

Calcium and phosphorus are important for bone structure as well as for the nourishment of the nervous system. Milk, cheese, and leafy vegetables are good sources for these minerals.

Iodine, which your glands need, especially the thyroid, is also found in vegetables. If the vegetables grown in your particular section of the country are deficient in iodine content, or if the water is lacking in this mineral, you may need to use iodized salt in your diet. However, most people have an adequate supply of iodine from food without adding any additional. The majority of us get enough salt from our food, but if we work in excessive heat we may lose too much body salt through perspiration, and may need salt pills to maintain proper balance.

Vitamins of various kinds are usually represented in sufficient

quantity in the chemical content of foods. In fact, the most helpful vitamins can be bought at the grocery store.

Dr. Harold D. Lynch, of the American Academy of Pediatrics, suggests the following meals to emphasize the value of wholesome foods:

MORNING:

Fruit juice

Egg, bacon or ham

Toast or cereal

Serve the egg, ham or bacon with toast. Cereal for dessert.

NOON:

Fruit

Cheese, egg, or meat

If canned fruit is used discard the heavy syrup.

Bread or crackers and butter or oleomargarine

Children soon learn to take all kinds of cheese if given the opportunity.

Soups

Soups are not important and should be given last if at all.

EVENING:

Meat, fish, or fowl

Meat should be the main course of the family's large meal.

Vegetables

Do not despair if vegetables are refused.

Bread and butter or oleomargarine

Fruit desserts⁴

SCULPTOR OF STRENGTH

In a sense everyone is sculptor of his body. More than anyone else, you help to shape it. Within the confines of your bone structure

⁴ Harold D. Lynch, *Your Child Is What He Eats* (Chicago: Henry Regnery Company, 1958), pp. 93-94.

you have considerable choices as to the dimensions, attractiveness, and strength of your body. To a large degree, you are the master of your muscles. You may need medication to control and direct your glands, but your muscles are yours to manage through proper diet, exercise, and physical rhythm while working. No one can attain the glow of health without giving himself to the disciplines of healthful habits, which include proper diet, work, sleep, and recreation. Parents must prove this to themselves and to their children.

Many people who have been born with a handicap or who later sustain an injury or crippling disease dedicate themselves to mastering their bodies, and succeed. So can you! Dr. Bess M. Mensendieck raises pertinent questions and offers practical help in guarding the body through its daily functions:

"The body requires movement, natural movement, in which muscles and joints are being used in accordance with the human anatomy and the science of body mechanics.

"When you bend and raise your head, are you using the muscles in back of the neck? If not, you may develop a double chin or thick neck, for incorrect muscles are being used which draw the neckline out of shape.

"When you raise your arm, are you conscious of the muscles near the end of the shoulder? If not, you will be inviting drooping shoulders rather than squared ones.

"When you bend, do you draw in the long abdominal muscle? If not, your abdomen may bulge.

"When you sit, do you use your sitting bone? If not, you are inviting backache.

"Do you have heavy thighs? Then you are not using your thigh muscles in your daily movements.

"When you stand or walk, where do you carry the weight of the body? If it is anywhere other than toward the ball of the foot, near the large toe, your body is out of line and you will see it in the shape of your ankles, calves, knees, thighs—right up to your shoulders.

"When you stand up, do you shift the weight of the body from the sitting bones to the legs with the synchronized movement of

your buttock muscles? If you pull yourself up by the arms of the chair, many parts of the body are being improperly used and you will see this in the shape of the buttocks and the thighs particularly.

"So you see, if you are to sculpture your body, all that nature asks is that you regain the natural inclination for normal, functional movement."⁵

RE-CREATION VIA RECREATION

The dictionary says that "recreation" is an "act of recreating; refreshment of the strength and spirits after toil; diversion; or a mode of diversion; play." Most of us are victims of occupational hazards to health. Though we are a nation of busy people, we have more leisure time than any previous generation. Someone has said that the average man spends the first half of his life making money and the second half trying to get well!

General health is linked to mental and emotional well-being. Attitudes and thoughts shape one's disposition, which in turn is closely related to physical health. As parents we need to break the daily routine with activities we enjoy. Our schedule may permit only a few such minutes, but they may ultimately mean the difference between illness and health. Perhaps you are a slave to an office schedule, or household chores overwhelm you. You are working the same muscles every day and possibly to excess, without calling upon the cooperation of other muscles of the body. Break your daily rhythm; develop a hobby; go for a walk in the evening; play with the children; do a moderate amount of strenuous exercise—waxing the floor, washing the car, mowing the lawn, or cleaning out the basement. To sweat is important to vigorous health.

Health habits of parents are inevitably reflected in their children and in their children's children. Dr. William C. Menninger, of the Menninger Foundation, has compiled a list of hobbies and games designed primarily for youth; though if intelligently followed, it would contribute greatly to anyone's health:⁶

⁵ Bess M. Mensendieck, *Look Better, Feel Better* (New York: Harper & Brothers, 1954), pp. 9-10.

⁶ William C. Menninger, *Enjoying Leisure Time* (Life Adjustment Booklet), Chicago, Science Research Associates, Inc., pp. 32-33.

CREATIVE ACTIVITIES	COLLECTING ACTIVITIES	EDUCATIONAL ACTIVITIES
Carpentry	Antiques	Animal study
Cartooning	Autographs	Bookkeeping
Ceramics	Books	Bird study
Composing	Buttons	Chemical
Cooking	China	experimentation
Dressmaking	Coins	Clock and
Electrical work	Flatirons	watch repair
Flower arrangement	Glass	Music study
Gardening	Insects	Reading
Greeting-card making	Ornaments	Study of stars
Hat design	Paintings	Travel
Inventing	Photographs	
Knitting	Postcards	
Leather work	Recipes	
Metal work	Records	
Model plane making	Stamps	
Photography		
Puppetry		
Reporting		
Sculpting		
Shipbuilding		
Sketching		
Upholstering		
Weaving		
Woodworking		
Writing		

COMPETITIVE SPORTS AND GAMES	NON-COMPET- ITIVE SPORTS AND GAMES	SPECTATOR ACTIVITIES	SOCIAL GROUP WORK ACTIVITIES
Archery	Acrobatics	Ballets	Camp leadership
Backgammon	Acting	Concerts	Nursery and play-ground help
Badminton	Bicycling	Movies	<i>Membership in:</i>
Baseball	Boating	Operas	Boys' Clubs of America
Basketball	Camping	Plays	Choir
Bowling	Dancing	Radio	Clubs
Boxing	Fishing	Recordings	Fraternal organizations
Bridge	Hiking	Sporting events	4-H Clubs
Charades	Horseback riding	Television	Future Farmers of America
Checkers	Hunting		Future Teachers of America
Chess	Ice skating		Girl and Boy Scouts
Fencing	Instrument playing		Girl Reserves
Football	Magic		Glee Club
Golf	Roller skating		Hi-Y
Hockey	Singing		Orchestra
Shuffleboard	Swimming		Student Council
Soccer			Y-Teens
Table Tennis			
Tennis			
Track			
Wrestling			

"One of the most common and most devastating mistakes of our day is for a young man to work so obsessively to make things nice for his family that he literally loses his family. That is tragic. Play now with your families."⁷

⁷ Hunter Beckelhymer, "Thoughts on Leisure," *The Pulpit*, The Christian Century Foundation, Vol. XXIX, No. 9, September, 1958, p. 14. Copyrighted by the Christian Century Foundation. Used by permission.

SOUND SEX EDUCATION AND BEHAVIOR

Nothing so contributes to general health as a sound understanding and practice of sex. A lovely young wife came to me for counsel. She had been married only a few months. The sex act frightened her. Finally she revealed that her mother was late marrying and was not overly affectionate. She was puritanical in every way and very protective of Beth when she was a little girl. She taught her never to allow any boy or man to touch her. Frigidity and fear so ruled her child that when she desired sexual experience she was incapable of full cooperation and satisfaction.

Parents need to dispel the fears and fallacies surrounding sex. When children ask questions concerning sex, tell them the truth. Tell them how God created male and female, how mothers become pregnant, and how they are physically constructed to bear children. Speak the language of sex. Though you may not know the precise medical term, you will at least use descriptive language. If you are giving a neighbor the recipe for a new pastry, or instructions on how to reseed the lawn, you use appropriate language. You cannot describe a baseball game with the vocabulary of a bridge game. Neither can you communicate to your child the facts of sex unless you use the proper language. Select words that are most comfortable for you to use within an authentic reference.

Furthermore, parents need to assist their youngsters in developing a clear sex vocabulary; they should supply them with the correct terms when they are struggling to communicate. The parent is challenged to converse with his child on sex without blushing, without excitement, or embarrassment. Effective sex information, whether in the privacy of Sally's room after she had seen Daddy in the shower, or whether with William after his first "wet dream," should be given frankly, gently, and with poise.

"Quite apart from those times when you're conscious—as almost all of us are—that 'this is sex education talk,' you've been building up for your boy or girl a picture of how you and your mate met, loved, married. The old photographs, the funny story about your engagement ring, the description of your wedding, how that worn

sofa was one of the first pieces of furniture in your new home—what you've said and how you've said it all enter into your child's concept of what it is to love someone.”⁸

THE HANDICAPPED CHILD

Everyone has a handicap. Some are more obvious and crippling than others, yet some of the world's greatest people have lived with handicaps. The Apostle Paul referred to a thorn in his flesh; Alexander Pope was undersized; John Milton and Francis Parkman wrote in the dusk of failing eyesight; Beethoven became deaf and John Keats struggled with tuberculosis that eventually claimed his life before he was twenty-seven. Who would attempt to evaluate the contributions of Helen Keller! Our distinguished Secretary of State, Christian Herter, has a severe physical handicap.

Any handicap, be it mental, physical, or financial, has in it the seeds of illness and possible death. The manner in which a person lives with, or above, his handicap has much to do with his health and that of his family. The home is frequently jeopardized by a handicapped child. There is in my acquaintance a man who has permitted a subnormal child so to embitter him that he has become egocentric, extremely harsh, and critical. Another father, very brilliant, a Phi Beta Kappa and a distinguished professor, had an only son who was an idiot. Yet he maintained a remarkable equilibrium throughout the years of his life.

The spirit of acceptance has much to do with one's health and well-being. A handicapped person, whatever his age, wants to be accepted like anyone else and insofar as possible to mix and mingle with other people.

Those extraordinary people who adopt severely handicapped children ask for trouble, as it were. While visiting a friend one evening, I remarked to him how gentle and wonderful he was with his spastic son. Whereupon he quietly replied: "You know that he's an adopted son; but when we first saw him we loved him, so we had to have him."

⁸ Dorothy W. Baruch, "A Sound Start in Sex Education," (adapted from her forthcoming book *New Ways in Sex Education*), *Parent's Magazine* (Bergenfield, N.J., The Parents' Institute, Inc.), January, 1959, p. 42.

Acceptance of our inadequacies is essential to good health. For instance, a person who becomes sensitive over his growing deafness is to be pitied. Frequently he refuses treatment or aid of any kind. Instead, he prefers to complain about acoustics or his inability to hear. Such a person will grow increasingly miserable.

Learn to handle your handicap.

MENTAL ILLNESS

There are said to be at least eight million psychoneurotics in the United States. It is predicted that one out of every ten citizens will spend some time in a mental hospital and that one out of five persons in our country will need psychiatric help. If we were all able to attain absolute maturity, there would be no serious mental problems. No one is completely mature; we are all semimature. As Dr. C. Kermit Phelps of the Menninger Clinic, says, we need to explore possible implications of the letters in the word "semi." "S" could mean that we need spiritual maturity; "E" may suggest emotional maturity; "M," moral maturity; and "T" may indicate a lack of intellectual development.

"There is nothing unique about mental illness except its continual pattern and particular emphasis. For example, every person has sat quietly for a few moments and stared off into space when he was dead tired. Sometimes a mentally ill person may sit and stare for hours and take no interest in what goes on about him for days on end. It is the continual pattern of apathy that is one sign of illness. There are times when sorrow will come into everyone's life. Such sadness can be explained. But some emotionally disturbed persons are not just sad. They may be deeply depressed. Their explanation for sadness, if they can be brought out of their depression long enough to make one, is more gloomy and helpless than anyone would imagine. They think that they have committed the unpardonable sin, for example. Nothing can be said that will change this strong conviction.

"These, of course, are not the only or sure signs of illness. They are just illustrations of the pattern of disease. It is the continuity of

unusual behaviour, the strange explanations and emphasis, that are signs of mental disease."⁹

No longer need a family feel stigmatized when one of its members becomes mentally ill. Mental illness is becoming more understood, and accepted, just as any other illness is. The temptation to chastise oneself and to castigate the patient is very strong. A mental illness may date back to a very simple utterance or act, or to some jolting experience for which the individual was totally unprepared.

A Kansas newspaper carried the story of a man who, when a boy, told his father that if he sold a certain cat he would never work again. He didn't! He spent forty years in bed, and died there.

MENTAL HEALTH

Mental health is elusive, and one must be aware of the possibility of losing it in order to preserve it.

"Psychosomatic illness—that is, physical disease caused or aggravated by emotional factors—does exist. But as I have tried to show, it is chiefly a marginal factor, not a central cause, and its real importance is greatly exaggerated by our present ignorance of bodily functions.

"Also, in the final analysis, the mind which causes either mental or physical illness is a sick mind, and it cannot be sick unless the body—its physical stuff—makes it so. There is no emotional shock or strain so intense that its equal has not been borne by many people without prolonged loss of mental equilibrium. There is no brain so sturdily balanced, and so reinforced by psychoanalysis, that toxins or deficiencies in the blood stream will not unsettle it."¹⁰

AN HONEST IMAGE OF YOURSELF

An Edinburgh weaver prayed, "O God, help me always to keep a good opinion of myself." Being truthful with yourself and family is one way to lessen tensions and anxiety. "Cover-up techniques" are costly. They cause worry, suspicion, and emotional stress. Strive to

⁹ Samuel Southard, *The Family and Mental Illness* (Copyright 1957, by W. L. Jenkins, The Westminster Press), p. 1. Used by permission.

¹⁰ H. J. Berglund and H. L. Nichols, Jr., *It's Not All in Your Mind* (Greenwich, Conn., North Castle Books, 1953), p. 331.

be honest in all your relationships, decent to all people, and, above all, faithful in your religious pursuits.

"I can think of many of my friends who carry with them a terribly distorted picture of themselves. They have no opinion at all of themselves, but I, who have known some of my people for twenty years, know that God is busy with them, making of them wonderful personalities for His glory and their eternal bliss."¹¹

THE ADVANTAGE OF ATTITUDE

In one degree or another, "we are all shook up." Anxieties, disappointments, financial losses, personal failures, family problems, vocational pressures or religious uncertainties keep us constantly concerned over the state of our health and that of our household. If you are healthy you are wealthy. Conversely, if you are financially independent but physically dependent, you are a miserable person.

In the primitive period of man's pilgrimage, disease, ill health, and misfortune were often attributed to the vengeance of an angry God. With man's growing enlightenment he has come to believe that ill health is not perpetrated by a "pay-you-back" kind of God, but is frequently traceable to biological and nutritional deficiencies, chemical conflicts, inadequate rest, or insufficient exercise and recreation. Your attitude toward your health and that of your family is of utmost importance. Because you need to be acquainted with your body and how it operates, seek professional guidance in developing it. Your attitude toward health will, to a surprising degree, determine your well-being.

There are people who never feel well. They complain constantly and associate every unfamiliar physical or emotional disorder with a fatal illness. A hypochondriac is usually so concerned over his own health that he becomes ill, if not an invalid. Nowhere is the Biblical declaration "As a man thinketh within himself, so he is," more applicable than in the area of personal health. The professional athlete, for instance, whose health and security depend upon his ability to perform at maximum physical efficiency does not while

¹¹ Leslie D. Weatherhead, *Prescription for Anxiety* (Nashville, Abingdon Press, 1956), p. 64.

away his time worrying about an imagined ailment. Rather, he is grateful for his physical equipment and strives daily to improve and preserve it.

THE WISDOM OF MODERATION

Whatever your decision regarding alcohol, whether you drink or not, you will constantly meet people who do. You will find yourself in situations that will require courage for you to be your better self. You and your children are living in a community that advertises beer, wine, and whisky. It is done so attractively and convincingly that you are made to feel out of date if you do not indulge. Radio, newspapers, and billboards remind you of the "men of distinction" who use intoxicating drinks. If liquor industries were honest, they would advertise their real products: distraught families, divorce, derelicts of skid row, four million serious drinkers, the growing colony of alcoholics, victims of appalling accidents, pitiful poverty, and hospital patients. Alcoholism is one of our serious health problems.

You must decide what you will do about this costly and dangerous habit, for your decision will greatly influence your child. Whatever the appetite—overindulgence has its price.

ANTECEDENTS AND ANTIDOTES TO ANXIETY

Ours is an age of anxiety. Despair, frustration, and fear lurk for us by day and sleeplessness marks our nights. Symptoms of anxiety are often seen in the common diseases of maladjustment, such as nervousness, fatigue, and general psychosis. Anxiety is rooted in fear.

Not only general conditions, but a guilt complex, sometimes dating back to childhood, or to a shady deal in business, or to a moral trespass, may cause us to live in constant dread and worry. If such should be the cause, your duty is clear—make amends for what has been done, if possible, and confess it to God and ask for forgiveness.

When a person's self-esteem is threatened, he becomes anxious. Perhaps he has lost his job or has been demoted. His pride is hurt.

Moreover, he cannot maintain his previous standard of living. He becomes restless, anxious, and sometimes belligerent, and usually requires large doses of sedation in order to sleep.

Still another cause of anxiety is lack of information. We draw false conclusions through ignorance. A woman called me regarding an operation. She said she had resigned herself to her fate, which she had predetermined. In reality she was not nearly so ill as she thought, and there was no trace of malignancy in her.

Then, too, there are people who make a career of anxious anticipation. They seem to thrive on rehearsing terrifying possibilities. There is no star in their sky. Carlyle was an anxious, serious, searching type of person. He had a soundproof room built in his London residence so that he could work in unbroken peace. However, a neighbor had a cock that crowed vigorously during the early morning. Carlyle complained about it to the owner, who replied that the rooster crowed only three or four times at most. "But," answered Carlyle, "if you only knew what I suffer waiting for that cock to crow!"

Like Carlyle, many harassed and suffering people spend their days waiting for something dreadful to happen. It is the testimony of time that relatively few of the things we dread actually happen. Worry has no reward.

PRACTICAL SUGGESTIONS

1. *Be genuine.* Avoid artificiality and affectation.
2. *Be positive, though kind.* No one can live on negatives for long.
3. *Be respectful of other people.* As Dr. Harry Overstreet says, "Learn to live spaciously."
4. *Be reverent.* The genius of religion is to enable man to clarify and deepen his motives and his appreciation for life.
5. *Be generous.* Give yourself away to things that outlast yourself.
6. *Be merciful.* Learn to place yourself in the plaintiff's position.
7. *Be forgiving.* Do not permit resentments, irritations, and grudges to grow.

8. *Be faithful to institutions and individuals that are meaningful to your total welfare.* This can be expressed most obviously in family living and church participation.
9. *Be courageous.* Do not be ruled by fear but by faith.
10. *Be confident.* This is not to suggest egocentricity, but genuine confidence in yourself and in the things in which you believe.
11. *Learn the extremely difficult lesson of living one day at a time.* "Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself." (Matthew 6:34). Sir William Osler, in the Silliman Lectures at Yale in 1913, said: "The load of tomorrow added to that of yesterday, carried today, makes the strongest falter. Shut off the future as tightly as the past."
12. *The only permanent antidote to anxiety is trust in God.* "Perfect love casts out fear" (I John 4:18). We are challenged to seek first God's kingdom of permanent righteousness; to demonstrate God's saving love; to live by faith as well as by sight; and so live that all will know we are en route to heaven.

THE STAMINA OF THE SOUL

On a stormy afternoon in September, 1583, near the Azores, the *Golden Hind*, commanded by Edward Hayes, came alongside a much smaller vessel, the *Squirrel*, commanded by Sir Humphrey Gilbert. Gilbert sat in the stern of the *Squirrel* with an open book. Edward Hayes called out to him above the angry sea and invited him to come aboard the safer ship. Gilbert refused, saying he would not leave his companions on the *Squirrel*. Later, Edward Hayes heard Sir Humphrey Gilbert's voice over the waves, "Heaven is as near by sea as by land."

At midnight those aboard the *Golden Hind* saw the lights of the smaller ship suddenly go out. In that moment Gilbert and his companions were swallowed up by the dark, raging sea.

Heaven is as near by sea as by land! A tremendous statement and a revealing Christian discernment. It is very close to what Paul meant when he said, ". . . whether we live or whether we die, we are the Lord's" (Romans 14:8b).

By such standards, how strong are the strong?

SCANNING THE SHELVES

About Health

- Applebaum, Stella B., *Your Family's Health*. New York: Public Affairs Pamphlet No. 261, 22 East Thirty-eighth Street.
- Baruch, Dorothy W., "A Sound Start in Sex Education," (adapted from her forthcoming book *New Ways in Sex Education*). *Parents' Magazine*. Bergenfield, N.J.: The Parents' Institute, Inc., January, 1959.
- Bauer, William W., *Your Health Today*. New York: Harper & Brothers, 1955.
- Beckelhymer, Hunter, "Thoughts on Leisure," *The Pulpit*, Chicago: The Christian Century Foundation, Vol. XXIX, No. 9, Sept., 1958.
- Berglund, H. J., and H. L. Nichols, Jr., *It's NOT All in Your Mind*. Greenwich, Conn.: North Castle Books, 1953.
- Canfield, Norton, *Hearing*. New York: Doubleday & Company, Inc., 1959.
- deRopp, Robert S., *Drugs and the Mind*. New York: St. Martin's Press, 1957.
- Durant, Will, "Young Man—Your World," *Reader's Digest*, June, 1959, Pleasantville, New York.
- Gallagher, J. Roswell, *You and Your Health* (Life Adjustment Booklet). Chicago: Science Research Associates, Inc.
- Horney, Karen, *Neurosis and Human Growth*. New York: W. W. Norton and Company, Inc., 1950.
- Jordan, Edwin P., *You and Your Health*. New York: G. P. Putnam's Sons, 1954.
- Kiphuth, R., *How to Be Fit*. New Haven, Conn.: Yale University Press, 1956.
- Lawrence, Herbert, *The Care of Your Skin*. Boston: Little, Brown and Company, 1955.
- Lynch, Harold D., *Your Child Is What He Eats*. Chicago: Henry Regnery Company, 1958.
- Menninger, William C., *Enjoying Leisure Time* (Life Adjustment Booklet). Chicago: Science Research Associates, Inc.
- Mensendieck, Bess M., *Look Better, Feel Better*. New York: Harper & Brothers, 1954.
- Southard, Samuel, *The Family and Mental Illness*. Philadelphia: The Westminster Press, 1957.
- Steincrohn, Peter J., *Live Longer—and Enjoy It!* Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1956.
- Weatherhead, Leslie D., *Prescription for Anxiety*. Nashville: Abingdon Press, 1957.

10

About Time

One of John P. Marquand's lesser known, but provocative, novels is *So Little Time*. The story centers around Jeffrey Wilson, a small-town New England boy, an aviator in World War I, and later a business and professional man, who was eager to taste literary success. At every turn, Jeffrey Wilson sensed insecurity and was haunted by the limitations of time. The brevity of life struck him with unusual force when his son, Jim, a Harvard student, went off to World War II.

"So little time" was the tantalizing refrain of Wilson's life. It is also your lament and mine. Daily we say to ourselves, "If only I had more time, I would pick up that college degree; I would write, work for my church, be a better parent, discover the meaning of life." But somehow we prisoners of time always find it difficult to implement our intentions.

THE TIDINGS OF TIME

What, then, is this mysterious thing we call time? There is something about time which cannot be put into words, but this has not prevented people through the centuries from expressing themselves concerning it. Even the greatest minds have been able to comprehend only a limited aspect of time, but from them we may gain new insights into its meaning.

St. Augustine said, "If nobody asks me about it, I know. If I want to explain it to somebody who asks me about it, I do not know."

"Time is the nurse," said Shakespeare, "and breeder of all good."

Benjamin Disraeli referred to time as "the great physician."

Longfellow considered time as the "life of the soul," while Benjamin Franklin said, "Time is money."

Carl Sandburg says, "Time is a sandpile we run our fingers in."

The theologian, Paul Tillich, declares: "Time is our destiny. Time is our hope. Time is our despair. And time is the mirror in which we see eternity. Let me point to three of the many mysteries of time: its power to devour everything within its sphere; its power to receive eternity within itself; and its power to drive toward an ultimate end, a new creation."¹

For the apostle Paul, ". . . the appointed time has grown very short." (I Corinthians 7:29). And so it has!

However we choose to define it, time flies, and draws us with it. Time is irreplaceable and unredeemable. Each day we share with death and life. A uniqueness of time is that it is constantly moving forward. It waits for no man. There is no place for procrastination.

Preparation is the continuous message of time. If it waits for no man, then the individual must be prepared to bear his witness, to do his work, to leave his indelible signature on life. This is the teaching of the ancient parable of the wise and foolish bridesmaids. Eastern weddings were and are still largely celebrated at night. The bridal party waited and waited. Finally, about midnight, a cry went up, "Behold the bridegroom! come out and meet him." The unprepared attendants discovered that their lamps flickered and failed. While they went to replenish the supply of oil, the bridal procession moved into the banquet hall and the door was closed. With much misgiving and embarrassment, the tardy attendants knocked on the door, saying, "Lord, lord, open to us." But he replied, "Truly, I say to you, I do not know you." And Jesus concluded the story by adding, "Watch therefore, for you know neither the day nor the hour" (Matthew 25:11-13).

¹ Paul Tillich, *The Shaking of the Foundations* (New York, Charles Scribner's Sons, 1948), p. 35.

Jesus proclaimed that the kingdom of heaven could be compared to the conduct and response of those who participated in the wedding feast. Participants in the great drama of life must be ever alert to their principal assignments and responsibilities. Parents live on the edge of crises, and midnight emergencies are not uncommon.

Parents will find this statement by Christopher T. Garriott helpful:

"God, the Word, and time are ever recurring themes in the Hebraic-Christian interpretation of the cosmos and human life. The phrase, 'In the beginning,' is used in the Hebrew ontological explanation of the origins of the heavens and the earth and in reference to the appearance of man upon this planet. This phrase is echoed in the Fourth Gospel: In the beginning was the Word, and the Word was with God, and the Word was God.' Whenever we think seriously of the nature of time, we also think of God, and it is impossible to think of God in acts of creative will without associating our concept of him with the dimensions of time and space."²

WHOSE TIME IS TIME?

In describing the magnetic charm, dignity, and precision of Charles William Eliot, president of Harvard University from 1869-1909, John Haynes Holmes said, "Most men are like an Ingersoll watch, but Eliot was like a great hall clock."³

Wonderful!

Most of us would be lost without a watch or a clock by which to regulate our schedules. And yet it is amazing how we accept the reported time from our neighbors and from total strangers without serious question.

The late Fulton Oursler told of a telephone operator near Cape Cod who received a call every morning about the same hour asking for the correct time. After several weeks of this ritual, and when the operator felt she knew the caller sufficiently well, she asked why he was so punctual in his daily inquiries. "Oh," he said, "I need the

² Christopher T. Garriott, *Making the Most of the Time* (St. Louis, Mo., The Bethany Press, 1959), p. 93. Used by permission.

³ John Haynes Holmes, *I Speak for Myself* (New York, Harper & Brothers, 1959), p. 36.

exact time, because I am the man who blows the whistle at twelve o'clock."

"Well, that's funny," replied the telephone operator, "because every day at the stroke of noon, I set our clock by your whistle!"

Multitudes of men and women take their time from one another. We mortals have a way of taking very seriously time of the market, time according to scientists, historians, politicians. Moreover, we imitators of one another all too often take our moral and spiritual reckonings from the standards of men, not God.

From the Bible and the teachings of the Lord, we learn that we live in the eternal. As the Ninetieth Psalm declares: "For a thousand years in thy sight are but as yesterday when it is past, or as a watch in the night" (*Psalms 90:4*).

The world's time as we refer to it is kept in the Greenwich Observatory where "the clocks are mounted on concrete piers which are sunk deep into the earth to avoid vibration. They are housed in a room kept at a constant temperature. Every twenty-eight seconds they are wound automatically, but despite all these precautions they do not keep perfect time. Each night they are corrected by checking the movement of the earth on its axis in relation to fixed stars millions of light years away. Man gets his true time only from the sky.

"This is a parable of our spiritual life. God has planted eternity and immortality within every human breast, and man's fullest life is achieved only in fellowship with him."⁴

WHAT TIME IS IT?

At an evening forum, a much-publicized speaker finished his energetic address and turned to the audience, asking confidently: "Are there any questions? Anyone have a question, please?" There was silence. Finally a yawning man in the back of the room said, "Sir, I have a question."

"Fine," beamed the speaker, "let's have your question."

"What time is it?"

⁴ John Sutherland Bonnell, *What Are You Living For?* (Nashville, Abingdon Press, 1950), pp. 47-48.

The man's inquiry was wiser than his wit. He was speaking for our yawning world, pressed by appeals, bewildered by new inventions, deafened by hucksters of radio and television, and confused by the clashing ideologies of competing countries. Man is now sincerely asking, "What time is it?" Certainly it is time that he awaken to the dangers and possibilities of our age. In a remarkable sermon, the late Dr. Edwin McNeill Poteat said, ". . . we are facing an emerging world that proudly carries in its hand the gleaming and inexhaustible energies of the sun." Yes, and in our hearts the promises of the Heavenly Father.

That amazing Frenchman, Pierre Lecomte du Noüy, once actor, playwright, holder of degrees in law, philosophy, and science, said in *Human Destiny*:

"The time has come for nations, as well as individuals, to know what they want. If civilized countries *want* peace, they must understand that the problem must be approached basically. The old scaffolding willed to us by past generations cracks on every side. It cannot be consolidated by makeshifts, by bits of string, by pots of glue and treaties gravely signed by Highly-Dignified-Gentlemen. Moreover, consolidation does not suffice. Peace must be established by transforming man from the interior and not by erecting external structures. We have already said it: the source of all wars, the source of all evil, lies in us. No outside protection will be efficient if the enemy cowering at the bottom of our hearts is authorized to live."⁵

Many would have us believe the zero hour is approaching and that our civilization has but a fifty-fifty chance of survival. However late, homebuilders must continue to develop in grace and love, knowing they can trust the final outcome to God.

TIME BUDGETS

Thoreau declared that many talked as if they could "kill" time without "injuring eternity," yet in a sense one may waste time. The average parent, indeed person, behaves as if he could find time. He leaves the impression that some day he will stumble upon an extra period of time that he can use to advantage. This is a favorite

⁵ New York, Longmans, Green and Company, 1947, p. 267.

trick of the person who is trying to escape decisions or evade responsibilities. One may lose time, even waste it, but he cannot find it! One has to make time—that is, to shuffle his schedule so that important things will have their rightful place.

Therefore a parent's time budget is as important as his expense budget. Indeed, it may be even more important. Furthermore, the length and value of hours are not the same. They depend on the nature of the event or activity and the individual's involvement.

TIME FOR THE FAMILY

The American family cannot escape the pressures of time and the acceleration of world events. All too often the home is a shabby reminder of inadequate investments of time. A professor writes, "I consider lack of time for the family to be together as one of the outstanding problems facing American parents today."

A mother who adopted twins and later had her own child says: "We consider this matter of time to be at least part of the problem facing parents today. The time spent constructively and pleasurable with children. The working mother (and I have been one) does not have time to give her children the attention they need—be it help with studies, participation in activities important to the child, or just her attention to the accomplishments of the pre-schooler. Even in the home where the mother does not work, there never seems to be enough time. . . ."

The child who is denied sufficient attention at home seeks it at school. A counselor in a Texas high school tells of a student who gave her teacher a note saying, "Please make a character sketch of me, so I can see what kind of person I appear to be." In reflecting on this girl's problem, the wise counselor added, "As an outsider it seems to me that the youth of today are begging to be understood if only someone would give them some attention and understanding."

The all-important persons to give this needed attention and understanding are the parents. However successful the counselor, the teacher, or admirer or friend, there can be no adequate substitute for the parent who lives with his child, communicating to him the essence of life. Not only through breeding, but through discipline

and parental influence, the child develops a sense of priority and drive. As the child observes the seriousness with which his parent appropriates time, he gradually undertakes to plan his day and later his crowded schedule.

Among my friends in Australia are a couple who have four grown children. The three sons work with their father in his orchards and exporting business, while the daughter is married to a banker. They not only work together but frequently visit in the evenings much as did Americans a generation ago. Each Thursday afternoon the father and his sons play golf together and on Sunday they sing in the church choir. There is a wonderful spirit of togetherness in this family.

I also think of a fine young mother whose husband is extremely busy. They have two energetic children. She finds it helpful to get up at six o'clock each morning for her devotionals and to write letters before calling the family to breakfast. She carefully plans her day. This mother is a most effective church worker.

A college professor tells me that they rise thirty minutes earlier than their colleagues and neighbors every day in order not to be hurried through family worship.

Whatever your work or your schedule, make time for your spiritual development and that of your family. It may be a brief visit in the car, or a telephone conversation during the day, a leisurely morning together, a concert, or a late night snack, but do not allow a day to go by without having a few moments with your family. It may be you have some business to discuss, decisions to make, and schedules to determine, or it may be just a time when love for one another is felt and expressed.

EACH HAS THE SAME AMOUNT

In his witty autobiography *Much Ado About Me*, the late Fred Allen said, "The vaudeville actor was part gypsy and part suitcase." Not only show people but the entire generation is now in the act! We belong to the nomadic tribes of the mobile twentieth century. It is so difficult for one to budget his time and to determine priorities.

Yet unless the parent possesses this ability, he will seriously penalize, if not deprive, his child of the permanencies of life.

Though we may be part gypsy and part suitcase, the fact remains that all have exactly the same amount of time. Though they use it differently, the rich man and the poor man, the butcher and the baker, the learned and the unlettered, male and female, have precisely the same number of hours in a day and night.

"The place for most of us to begin, therefore, is with the discipline of time. While we are alive, time for all men is equal, because each has twenty-four hours a day, but we are extremely unequal in the ways in which we use these precious hours. Some men accomplish ten times as much as others, not primarily because they have conspicuous talents, which others do not have, but more often because they use each day well. There are those who, in the horrible popular phrase, 'kill' time; there are others who think they are accomplishing something when they are merely fretting; there are some who get down to business and use time, because they see each day as God's gift."⁶

LIVE TODAY

In his fascinating autobiography *Time to Remember*, Lloyd C. Douglas makes this observation: "In this country 36 inches makes a yard and 16 ounces makes a pound of avoirdupois. This was true when I was born and it is still true in all altitudes and all weather. But the length of a day or an hour has no fixed value: it depends on what you are doing."⁷

How true! An hour waiting in the hospital is much longer than one with the same beloved at dinner. An hour toiling in the hot sun seems much longer than one gaily invested in a game of bridge. Time is elastic. Sometimes it stretches out into seeming endlessness, while at other times it shrinks into a burning memory.

We possess the past by memory, the future by anticipation, and the present through involvement. We have the eternal only now!

⁶ Elton Trueblood, *The Yoke of Christ* (New York, Harper & Brothers, 1958), p. 131.

⁷ Lloyd C. Douglas, *Time to Remember* (Boston, Houghton-Mifflin Company, 1951), p. 154.

Live as though you would like to live a thousand years but as if today may be your last. Disappointments and defeats haunt us and frequently prevent progress. Do not fret unduly over what has passed, but give yourself to the causes that will outlast yourself, and your children will gain new insights into the meaning of life. Wendell Willkie, himself a graceful loser, said, "I would rather lose to a cause which I know someday will triumph than to triumph in a cause which I know someday will fail."

"We live in deeds, not years; in thoughts, not breaths;
In feelings not in figures on a dial.

We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best.
And he whose heart beats quickest lives the longest;
Lives in one hour more than in years do some
Whose fat blood sleeps as it slips along their veins.
Life's but a means unto an end; that end,
Beginning, means, and end to all things—God.
The dead have all the glory of the world."⁸

WHAT'S YOUR HURRY?

Charles Starkweather confessed killing eleven persons. After several legal reprieves he paid the supreme penalty for his crime in the electric chair, at Lincoln, Nebraska, at 12:05 A.M., June 25, 1959. It is reported that when the officials went to his cell to lead him to the chair, he said, "What's your hurry?"

Contrast this anonymous prayer:

"Slow me down, Lord! Ease the pounding of my heart by the quieting of my mind. Steady my hurried pace with a vision of the eternal reach of time. Give me, amidst the confusion of my day, the calmness of the everlasting hills. Break the tension of my nerves and muscles with the soothing music of the singing streams that live in my memory. Help me to know the magical restorative of sleep. Teach

⁸ Philip James Bailey, "We Live in Deeds," from *Festus*, in *Masterpieces of Religious Verse*, ed. James Dalton Morrison (New York, Harper & Brothers, 1948), pp. 358-359.

me the art of taking minute vacations—of slowing down to look at a flower, to chat with a friend, to pat a dog, to read a few lines from a good book.

"Remind me each day of the fable of the hare and the tortoise, that I may know that the race is not always to the swift; that there is more to life than increasing its speed. Let me look upward into the branches of the trees and know that they grew tall because they grew slowly and well. Slow me down, Lord, and inspire me to send my roots deep into the soil of life's enduring values, that I may grow toward the stars of my greater destiny. Amen."⁹

IT'S LATER THAN YOU THINK

However interpreted, we all trifle with time on occasions. Parents know how sobering it is when a child leaves home, becomes twenty-one, or assumes the responsibilities of a family or a new position. Then it is that the parent seriously relives his earlier experiences, wondering if he did the right thing at the right time. This much we know: irrespective of the time of day, one's date with destiny is close at hand.

Frank Cavanaugh was once football coach at Dartmouth. A major in World War I, he was wounded in action and removed to a remote village in Italy for hospitalization and recuperation. As his strength returned, he increased his daily activities. One day while walking through the garden of an old monastery he came upon a sundial. The teeth of time had nicked it and weather had blurred its numerals. Intrigued, Cavanaugh took a sharp stick and began scraping clear the Latin inscription. Meanwhile, unobtrusively, an old priest had walked over and stood behind the soldier. He volunteered to read the Latin wording which said, "Brother, it is later than you think"!

⁹ "Slow Me Down, Lord," Anonymous. From *The Living Church*. Used by permission.

SCANNING THE SHELVES

About Time

- Allen, Fred, *Much Ado About Me*. Boston: Little, Brown and Company, 1956.
- Boeke, Kees, *Cosmic View*. New York: The John Day Company, 1957.
- Bonnell, John Sutherland, *What Are You Living For?* Nashville: Abingdon Press, 1950.
- Collier, Robert, *The Secret of the Ages*. Tarrytown, N.Y.: Robert Collier Publications, Inc., 1956.
- Collins, Frederick Archie, *How to Ride Your Hobby*. New York: D. Appleton-Century, 1935.
- Douglas, Lloyd C., *Time to Remember*. Boston: Houghton-Mifflin Company, 1951.
- Garriott, Christopher, *Making the Most of the Time*. St. Louis, Mo.: The Bethany Press, 1959.
- Marquand, John P., *So Little Time*. Boston: Little, Brown and Company, 1943.
- Partridge, E. DeAlton, and Catherine Mooney, *Time Out for Living*. New York: American Book Company, 1941.
- Peale, Norman Vincent, *Stay Alive All Your Life*. New York: Prentice-Hall, Inc., 1957.
- Stieri, Emanuele, *The Book of Indoor Hobbies*. New York: Whittlesey House, 1939.
- Stoltz, Karl, *Making the Most of the Rest of Life*. Nashville: Abingdon Press, 1941.
- Tillich, Paul, *The Shaking of the Foundations*. New York: Charles Scribner's Sons, 1948.
- Time on Your Hands*. Washington: National Association of Secondary-School Principals, 1945.
- Today Is Mine*, Compiled and edited by Thomas Curtis Clark. New York: Harper & Brothers, 1950.
- Werner, Hazen G., *Real Living Takes Time*. Nashville: Abingdon-Cokesbury Press, 1948.

11

About Money

Money is the transcendent god of our age. Man is marked a success or a failure by his ability or inability to make and to manage money. Our forebears were more interested with salvation than with security; more concerned about freedom than about fortunes; more dedicated to guiding principles than to personal property; more involved in the inalienable rights of man than in early retirement.

"Money and material success are not a goal in life. They are not an end. But they are often a means to an end, for they can promote the growth of whatever ambition you have. They don't insure, but they aid, or at least they *can* aid."¹

The evolution of legal tender is a fascinating study. Etymologists and economists remind us of primitive media of exchange. Indigenous and available materials were used to barter and to buy: grass mats, tree bark, stones, shells, teeth, grain, minerals, cattle, clothes. Later came commodity currencies of the United States, metal coins, paper money, and today's multicurrencies.

Man has come a long way from his crude and awkward methods

¹ W. M. Kiplinger and staff, *Kiplinger Looks to the Future Boom and Inflation Ahead and What You Can Do About It* (New York, Simon and Schuster; copyright 1958 by The Kiplinger Washington Agency, Inc.), p. 96.

of purchasing, but he is still concerned about security and prosperity. The study of money involves far more than mere economics. It embraces the study of the evolution of civilization from its earliest beginnings to its latest episode.

WHAT IS MONEY?

"The simple answer is that money is what buys things—purchasing power. For it is above all of the power to buy things that most men think when the idea of money comes into their minds. But this answer, though it is true and important as a first approach to the quest, does not carry us very far. It is rather a definition than an explanation, and if the definition is to have much meaning we shall have to amplify it by trying to find out what falls within it and what must be regarded as falling outside. Put in this way the question is far harder to answer than it seems at first sight; for the word money is habitually used, even in economic arguments, in a number of varying senses and a great deal of confusion arises, even among economists, from slipping unconsciously from one sense to another. Nor can the problem be reduced to one merely of definition."²

The word "dollar" means a coin. The American dollar dates back to the German silver coin and the Spanish silver coin which were in use when Columbus discovered America. Alexander Hamilton, Secretary of the Treasury in Washington's cabinet, had much to do with the establishment of our monetary system. Apparently Mr. Hamilton preferred the word "unit" to the word "dollar." In fact he even suggested that both be used, with *unit* succeeding the word *dollar*.

"The first Coinage Act enacted in Congress in 1792 fixed the basic coin at 371.25 grains of pure silver or 416 grains of standard silver and called it the 'dollar' or 'Unit.' Thus, our laws fixed our first Unit coin and made the word dollar a synonym for unit.

"Because of its meaning, the word dollar is limited to a coin—a piece of metal stamped by the government. The stamp of the govern-

² G. D. H. Cole, *What Everybody Wants to Know About Money* (New York, Alfred A. Knopf, 1933), p. 6.

ment upon the particular coin was a guarantee that the value of the coin was equal to the value stamped upon its face.”³

THE DOLLAR DILEMMA

America has experienced a phenomenal growth since the establishment of its monetary system. Ours is an unprecedented prosperity. “The number of families earning more than \$4,000 a year after taxes more than doubled from 1950 to 1956.”⁴ “Despite the laments about high taxes, the number of American families with a net worth of a half-million dollars has doubled since 1945.”⁵

Total personal income for 1958 amounted to \$356,328,000,000. This represents a per capita income of \$2,057.⁶ As a people we are living in a day of more take-home pay than ever before, with less purchasing power. Economists claim that the 1959 dollar is probably worth no more than 48 cents. The future of the American dollar is very much in debate. Are we headed for a boom or a bust? Will foreign competition continue to threaten American economy? Predictions of the soaring sixties amaze us.

“The American dollar—once the proud symbol of a solidly solvent United States—today sells at a discount under the currencies of many other nations.

“No longer is the dollar the unquestioned leader among currencies.

“Instead, questions are being raised in many parts of the world about the dollar’s future. There are predictions that the dollar, sooner or later, will have to be ‘devalued’—reduced in value in terms of gold.

“What has happened? Is the dollar really in trouble?”⁷

U.S. News & World Report writers interviewed many financial authorities in America and abroad. Among their findings and conclusions were:

³ Paul Bakewell, Jr., *What Are We Using for Money* (Princeton, N.J., D. Van Nostrand Company, Inc., 1952), pp. 1-2.

⁴ Vance Packard, *The Status Seekers* (New York, David McKay Company, Inc., 1959), p. 22.

⁵ *Ibid.*, p. 23.

⁶ See *Survey of Current Business*, U.S. Department of Commerce, July, 1959.

⁷ *U.S. News & World Report*, “Future of the Dollar,” June 29, 1959, p. 55. From a copyrighted article.

"The dollar no longer is the scarce currency it once was. Aid from the U.S., spending by Americans abroad, investments abroad by American companies, buying of foreign goods have enabled the outside world to pile up almost 15 billion dollars in claims on U.S. gold and goods. Those claims are continuing to grow at a high rate.

"The outside world has grown strong once again and can compete with the U.S. on equal or better than equal terms in a growing number of markets. As a result, it is becoming a question whether the U.S. can continue to give foreign aid and carry the present load of military spending abroad without running into trouble."⁸

In this seething and unpredictable economy the American parent must not only develop a philosophy of money, permanent values, schedules of saving and spending, but he must communicate and demonstrate to his child the art of managing money. Benjamin Franklin spoke succinctly when he declared, "The use of money is all the advantage there is of having money."

MONEY IS NOT EVERYTHING

The "prairie editor" William Allen White once wrote, "The Lord shows how little He thinks of money by the kind of people He gives it to."⁹

An American journalist once said, "It is a good thing to have money and the things that money can buy, but it is a good thing to check up once in awhile and make sure you have not lost the things that money cannot buy." There is nothing particularly new about this stabbing sentence. It is in effect what Isaiah meant when, centuries before Christ, he cried out, ". . . he who has no money, come, buy and eat! Come, buy wine and milk without money and without price" (Isaiah 55:1b).

Throughout his ministry, Jesus pleaded for the unpurchasable treasures of the spirit that moth and rust cannot consume and, thieves cannot break in and steal. Jesus was concerned for all kinds and

⁸ *Ibid.*

⁹ David Hinshaw, *A Man from Kansas* (New York, G. P. Putnam's Sons, 1945), p. 176.

conditions of men. He seemed not to have worried so much over the moral estate of the poor as he did over the moral estate of the rich and well-to-do. Our Lord saw that material possessions led to moral peril.

That is why Jesus said: "Truly, I say to you, it will be hard for a rich man to enter the kingdom of heaven. Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God" (Matthew 19:23-24).

Why do you suppose Jesus told the parable of the successful farmer who proudly surveyed his plantation, stroked his pride, and decided that the most imperative duty at hand was to build bigger barns? (Luke 12:16-21) Why do you suppose Jesus called this farmer a fool?

Moreover, why did our Lord tell the story of the unforgiving servant, the man who begged for mercy when unable to satisfy his creditor but who did not practice mercy in dealing with those who were in his debt? (Matthew 18:23-35)

These and other teachings of Jesus dramatically reiterate the temptation of people who have money, goods, and steady incomes to think only in terms of what their money can buy and do for them. Inevitably they forget the things money cannot buy, such as conscience, character, happiness, health, faith, hope, love, and peace of soul.

"Some people possess much and own little; some people possess little and own much. Possession concerns things that can be bought and sold; ownership concerns values that money cannot buy. Possession is having a house; ownership is having a home in it. Possession is having a five-hundred-acre estate; ownership is being a real lover of nature. I am not saying these two are unrelated; I am not saying that possession does not matter. I am saying those two things are different. Happy the man who has been inwardly liberated from the too clamorous insistence of possession and who really lives in the wide ranges of spiritual ownership."¹⁰

¹⁰ Harry Emerson Fosdick, *What Is Vital in Religion* (New York, Harper & Brothers, 1955), p. 173.

FAMILY FINANCES

A budget is as necessary to a well-operated household as it is to any other institution or business. While budgetary requirements will vary with the family, basic concepts of financing remain fairly constant. Generally speaking, family expenditures fall within three classifications: unavoidable and recurring items, savings, and day-to-day spending. A good manager will take into account family obligations, needs, desires, dreams, and endeavor so to spread and schedule income as to meet maximum demands with a minimum of financial stress. A budget is not a strategy to increase income but an agreed method of using it.

"A family budget is not a classified system of household accounts. It is not an arbitrary division of each month's income. It is not a hard-and-fast list of predetermined expenditures, an iron-clad arrangement allowing for no variation or flexibility in the use of income. The family budget is a spending plan. It is a tentative estimate of the family's income and of the family's expenditures for a realistic list of items. It is a guide to intelligent spending."

"A budget will not spend the family's income for it. It will not help the family to get more than a dollar's worth in return for each dollar it budgets. A family budget will help the family to spend its money for the things it wants most. It will help the family to get a dollar's worth for each dollar it spends."¹¹

Many have found the following principles and procedures helpful in handling family income:

1. *Avoid financial secrecy.* Acquaint your children with the amount of family income; how it is made; and what is expected of each member of the family.
2. *Give God His share.* If your gifts to religious causes are allowed to come from the bottom of your earnings rather than from the top of your income, or if you follow some haphazard method of financing your faith, the chances are you will not

¹¹ Howard F. Bigelow, *Family Finance* (Philadelphia, J. B. Lippincott Company, 1953), p. 297.

only rob God, but also dwarf spiritual growth and deprive your children and church of a more vigorous witness.

3. *Develop a comprehensive and equitable plan of spending.* Consider total needs.
4. *Acknowledge and determine fixed expenditures and so distribute them throughout the year as to have a minimum of lean months.*
5. *Determine priorities.* Is this the year to increase insurance, trade cars, take a prolonged vacation? Should Bobby work after school to supplement his allowance? Should Betty Sue spend all of her money on the new gown for the prom, or should she dress less expensively and give more to the youth project for underprivileged children?
6. *Select a bookkeeper for the family.* There is usually one person in a family who is more adept at figures and accounting than others. This need not be an elaborate accounting system, though it should be conceived so as to reveal the family finances at all times.
7. *Permit children to assist in determining the allocation of their allowances.*
8. *Establish common financial goals.* Assist one another in financial programs, including insurance, investments, and individual ambitions. Plan together some worthy objective.
9. *Develop pride of ownership.* However, one needs to be aware of the perils of possession.
10. *Cultivate generosity.* It is amazing what can happen when a family gathers together in conference to discuss all-consuming interests. Kenny's wish to have a pet may stimulate as much generosity on the part of each member of the family as Jane's desire to get a wedding gown.
11. *Commonweal and wealth.* It is important that the family understand that the income is for all, though earned by a few, and that all must benefit from it.

"Earning is important, and its purpose is to make living more worth while. Money is earned to be spent. When you spend, you buy

more than material things like bread and shoes; the decisions you make every day to buy this instead of that determine your whole way of life. Your decisions bring you closer to—or perhaps send you further away from—your ambitions, your dreams for the future, and the things which are really most worth while to you.

“Money never remains just coins and pieces of paper. It is constantly changing into the comforts of daily life. Money can be the beauty of living, a support in misfortune, an education for the children, or security in old age.

“But if you lack wisdom, money can become a bone of contention and a source of bitterness in the family.”¹²

ALLOWANCES AND EARNINGS

Children need money. One way to provide it is to establish an allowance, another is an earnings approach to need, and still another is a combination of the two. Any agreed and equitable system of sharing the family income with the children diminishes the possibility and necessity of bribes and rewards.

Research indicates that the majority of parents prefer to use some modified plan of allowance for their children, the amount being determined by age and need. One can be too definitive in the allowance, thus endangering the larger concept of stewardship. For instance, a couple shared this allowance plan. It provided:

Church	10¢
Cub Scouts	20¢
Savings	5¢
For self	5¢

Without being overly critical, it occurs to me that to permit a child to give twice as much to Scouts as to his church might establish the church as having a second-rate claim on his life.

A seminary professor contributed this paragraph:

“We give each of our children an allowance and give them some opportunity to buy things at the store beginning with items of small

¹² J. K. Lasser and Sylvia F. Porter, *Managing Your Money* (New York, Henry Holt and Company, 1953), pp. 3-4.

value and increasing up to clothing and gifts for others as they learn the value of the dollar. We let each of our children help to earn or to save money either by working together with the family whenever there is work to do such as the family laundry, washing the car, or any other responsibility about the home. I think that idleness is back of much delinquency. If parents provide wholesome work for their children and spend much time with them, and other time appreciating and valuing the work which the children do, they will come to honor good work."

From Illinois comes this comment: "Our children receive an allowance in proportion to their ages, and their needs. Conference with each one reveals how much he needs for Sunday School, church, milk, school paper, savings, Brownie dues and current spending. . . ."

A mother in New Mexico shares this experience about her daughter: "When she learned to add and subtract, about the third grade, we gave her an allowance of five dollars a week and she kept account of what she received and what she spent, buying some of her own clothing and making her own church contribution and paying for her amusement. This worked well for her and she always had money I could borrow in a pinch! We increased this through the years until she was in high school. There she was so busy that she asked to give it up and she was always reasonable in her requests for money. . . . She was paid for working at our store during the holidays and this helped. She sews some and has some of her things made and plans her wardrobe very well. . . ."

Thelma S. Douglas concludes a fine article to parents on teaching their children how to manage money with this comment: "As with everything else, much depends upon the individual child. According to psychologists, most children are not ready to be on an all-inclusive budget before the fifth grade; some are not ready until junior high school. But almost all children can handle their own budgets earlier than their parents think they can. From the straight allowance of the first year or two children can gradually be guided into budgeting by being made responsible for certain items, such as school supplies, bus fare, and Sunday-school money. Additional items can be added as they prove their ability to handle the first ones.

"Whether it be for Christmas giving, vacation fun, or just plain day-to-day living, we all heartily recommend the budget plan for children and for their parents."¹³

CHILDREN LEARN ABOUT MONEY

Long before Matthew is capable of going to the bank and making a deposit, he learns about money. Even before he is able to communicate clearly, he knows that the thin dime is worth more than the thick nickel. Listening to parents, observing Mother shopping and Father complaining about insufficient funds, all add to the child's ideas of money.

"Children begin to develop a businesslike, responsible attitude toward their money from the businesslike and responsible way in which their parents give them the allowance as a regular routine on the same day each week—whether they have been polite or rude, helpful or lazy. Much of the educational value of the allowance is lost when a child has to ask for his money each time, or if it is handed over reluctantly or as an indulgence—or when parents seem to regard it so lightly that they forget to give it to him."

"Whatever the parent may think of it, the allowance for the young child is a free gift. With it he can do what he likes—no strings are tied to it. The money is his to spend, to lose, to hide away in a box. Of course he soon discovers the limits to his freedom, once he begins using the gift as money."¹⁴

MAMA HAS THE MONEY

Mrs. America is a unique component of our economy. She holds the purse strings. More than one hundred years ago, Alexis de Tocqueville saw the ascending way of American life, and declared, "It ought mainly to be attributed to the superiority of their women."

Statisticians remind us that our national food bill runs well over 70 billion dollars a year and that it is increasing. The majority of marketing is done by women. The estimated spending power of

¹³ Thelma S. Douglas, "Is Your Child Money-Wise?" *House Beautiful*, January, 1958, p. 106.

¹⁴ Sidonie Matsner Gruenberg, *Everyday Problems of Boys and Girls* (New York, Random House, 1958), pp. 323-324.

women varies from a high of 85 per cent of all personal expenditures to about 60 per cent.

"Women not only spend. They save it too. They own stocks worth about \$100 billion. Half of the \$110 billion in our savings accounts is theirs, as well as half the \$66 billion in government bonds. In addition they have \$50 billion insurance on their own lives.

"About 75% of all life insurance death benefits go to women—around \$15 billion annually. Widows pay nearly 80% of inheritance taxes."¹⁵

The woman who runs the American home is the great money manager. Not only is the national economy tremendously affected by her preferences in the market place, her ability and willingness to shop, her sales resistance; her entire household is affected by the way she uses or misuses money.

Mother, make sure your children are money-wise!

GOD HOLDS THE MORTGAGE

Our world is filled with poor rich people and rich poor people. The distinguishing characteristics usually arise at the point of values and ownership. We proud people often behave as though we owned the world. Jesus saw it as a glorious reminder of God's beauty, bounty, generosity, and love. We frequently see the indigenous wealth of the world as an opportunity for self-advancement, exploitation, or the gaining of additional prestige and power. Jesus saw the wealth of the world as an opportunity to serve, not exploit, mankind.

"In the beginning God created the heavens and the earth" (Genesis 1:1). What does this sentence mean to you? Does it not say that God, by creating, became owner of the world? If God owns and operates the universe, then you and I—regardless of status or salary, age or sex—are his stewards, sharecroppers, servants. Once we grasp and accept this truth, we become more thankful for life and more anxious to share it with others. Then we start behaving like guests of God, and quit strutting around like ne'er-do-wells. Thus money is

¹⁵ Harry A. Bullis, "Mrs. America—The Money Manager," *Vital Speeches of the Day*, New York, City Publishing Company, July 1, 1957, p. 575.

seen in a new aspect and we use it with increased care and dedication. The bank may hold the mortgage on the house, but God holds the mortgage on the home.

TEACH TOTAL STEWARDSHIP

The word "stewardship" comes from the word "steward," which literally means "overseer." An overseer is one who maintains the property of another.

Life is a legacy from God. All we are and hope to become is dependent upon Him and upon our cooperation and commitment to His will. We are His stewards, His overseers. Responsible parents will teach their children the principles and privileges of total stewardship; that is, the intelligent and constructive use of time, talent, and treasure.

THE EMERGENCE OF THE TITHE

Contrary to common belief, tithing did not originate with the ancient Jews. It antedates Moses. Long before there was an Old Testament, the Egyptians and Chaldeans who occupied fertile valleys dedicated a definite part, usually a tenth of the yield of their fields and herds, to their gods. The tithe was commonly practiced among the Phoenicians, Arabians, Pelasgians, Carthaginians, Chinese, Greeks, and Romans.

Though the tithe did not originate in the Old Testament, it is suffused with the spirit and teachings of that time. Our spiritual forefathers recognized their indebtedness to God and sought to express their gratitude by the giving of a definite portion of their goods, grain, fruit, and flocks to Almighty God. Moreover, they frequently offered to God their firstborn.

In the last book of the Old Testament, Malachi, we find a marvelous summary, as it were, of the ancient concept of tithing. Not only a concept, but a condemnation, whose pertinency has continued through the centuries. The prophet asks: "Will man rob God? Yet you are robbing me. But you say, 'How are we robbing thee?' In your tithes and offerings. You are cursed with a curse, for you are robbing me; the whole nation of you. Bring the full tithes into the

storehouse, that there may be food in my house; and thereby put me to the test, says the Lord of hosts, if I will not open the windows of heaven for you and pour down for you an overflowing blessing" (Malachi 3:8-10).

In his remarkable thesaurus commonly referred to as *The Sermon on the Mount*, Jesus declared, "Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them" (Matthew 5:17). Tithing was part and parcel of ancient Jewish faith. We have every right to assume that Jesus grew up in such an atmosphere. Furthermore, tithing was required by law which he declared he would not destroy.

Again we have our Lord saying, "Woe to you, scribes and Pharisees, hypocrites! for you tithe mint and dill and cummin, and have neglected the weightier matters of the law, justice and mercy and faith; these you ought to have done, without neglecting the others" (Matthew 23:23).

Tithing, you see, is not confined to the ancient past. It is as germane, binding, rewarding, and satisfying today as it was in the time of Malachi. Tithing is more than a technique for raising money. It gives money a new meaning. It is a way of discovering values, acknowledging indebtedness, and determining spiritual priorities. Tithing is an adventure of faith!

If parents fail to teach their children to honor God with an honorable portion of their income, they have seriously jeopardized the child's chances of becoming a strong spiritual person.

HOW MUCH ARE YOU WORTH?

We Americans take seriously financial solvency. We are inclined to upgrade or downgrade a person in proportion to dollar value. Therefore we take Dun and Bradstreet and similar financial ratings as conclusive in determining a person's worth.

Jesus challenges our standards of success. He never went to a book or to a countinghouse to determine a man's worth. He examined his motives, his movements and, above all, his heart. Thus, we are disturbed by the Master's declaration, ". . . a man's life does not consist in the abundance of his possessions" (Luke 12:15b).

From the composite of Christ's teachings we learn that man, at his best, is unpurchasable and possesses an imperishable soul. Whereas his possessions may indicate his shrewdness and his selfishness, his inheritance as well as his indulgences, man's material holdings do not necessarily give him a finer grasp of life or a finer faith.

Irrespective of a person's measurable material worth, there comes a time when he, like that ancient king of Babylon, Belshazzar, comes into judgment. Young Daniel interpreted the mysterious inscription which appeared on the palace walls during a moment of merriment and celebration, to read, ". . . you have been weighed in the balances and found wanting" (Daniel 5:27). Belshazzar was a powerful ruler, but his soul was like chaff which the wind scatters and loses to sight.

When weighed on the scales of God, how heavy are you? When measured by eternal values, how much are you worth to your family, to your community, and to your God?

TEACH YOUR CHILD HOW TO GIVE

In a moment of generosity King Louis XI of France conveyed the Province of Boulogne to the Virgin Mary as an indication of his love for God. However, he reserved "all the revenues thereof" for himself.

Does not much of our giving follow this pattern? We cannot hope to teach our children to look upon life with gratitude and to respond to its demands generously unless we enjoy giving ourselves and substance to causes that outlast ourselves. Giving indicates gratitude, and gratitude is a mature emotion.

In commendable contrast to the example of Louis XI, consider the manner in which the sage of Emporia, Kansas, William Allen White, gave Peter Pan Park in memory of his daughter, Mary, who died in 1921 following an accident while riding horseback. In conveying the fifty-acre plot to the community, the famous American specified certain restrictions. Among them was that the park not bear the name of any member of the White family; that they be allowed to landscape the grounds, which could never have roads,

at their expense. Another disturbing regulation to some was that nothing be sold within its boundaries.

When the distinguished editor of the *Emporia Gazette* gave the mayor deed to the property, he is reported to have said, "This is the last kick in a fistful of dollars I am getting rid of to-day. . . . There are three kicks in every dollar, one when you make it. . . . The second kick is when you have it. . . . The third kick comes when you give it away. . . . The big kick is in the last one."

Which kick do you get the biggest kick from?

SCANNING THE SHELVES

About Money

- Bakewell, Paul, Jr., *What Are We Using for Money*. New York: D. Van Nostrand Company, Inc., 1952.
- Barclay, Dorothy, "Money Troubles—Pocket Size" *The New York Times Magazine*, June 9, 1957.
- Bigelow, Howard F., *Family Finance*. Philadelphia: J. B. Lippincott Company, 1953.
- Bullis, Harry A., "Mrs. America—The Money Manager," *Vital Speeches of the Day*. New York: City News Publishing Company, July 1, 1957.
- Changing Times, *The Kiplinger Magazine*, "How Much Should You Spend on What? Washington, D.C.: The Kiplinger Washington Agency, Inc., February, 1957.
- _____, "Keep Track of Those Day-to-Day Expenses." Washington, D.C.: The Kiplinger Washington Agency, Inc., January, 1958.
- Cole, G. D. H., *What Everybody Wants to Know About Money*. New York: Alfred A. Knopf, 1938.
- Davidson, Margaret, "The Disappearing Dollar," *Ladies' Home Journal*, February, 1958.
- Douglas, Thelma S., "Is Your Child Money-Wise?" *House Beautiful*, January, 1958.
- Einzig, Paul, *Primitive Money*. London: Eyre and Spottiswoode, 1951.
- Gordon, Elizabeth, "A Realistic Guide to Spending Money," *House Beautiful*, April, 1957.
- Gruenberg, Sidonie Matsner, *The Parents' Guide to Everyday Problems of Boys and Girls*. New York: Random House, 1958.

- Heuer, Leone Ann, "Teach Them How to Manage Money," *Parents' Magazine*, May, 1957.
- Hoyt, Elizabeth E., Margaret G. Reid, Joseph L. McConnell, and Janet M. Hooks, *American Income and Its Use*. New York: Harper & Brothers, 1954.
- Jones, G. Curtis, *What Are You Worth?* St. Louis: The Bethany Press, 1954.
- Jordon, David F., *Managing Personal Finances*. New York: Prentice-Hall, Inc., 1950.
- Kiplinger, W. M. and staff, *Kiplinger Looks to the Future: Boom and Inflation Ahead and What You Can Do About It*. New York: Simon and Schuster, 1958.
- Lasser, J. K., and Sylvia F. Porter, *Managing Your Money*. New York: Henry Holt and Company, 1953.
- MacNeill, Earl S., *Making the Most of Your Estate*. New York: Harper & Brothers, 1957.
- Rinden, Arthur O., *Stewardship Facts*. New York: National Council of Churches of Christ in the USA, 1958-1959.
- Sly, Florence M., *Your Family and Christian Stewardship*. St. Louis, Mo.: The Bethany Press, 1958.
- Sockman, Ralph W., *The Fine Art of Using*. New York: The Methodist Church, 1946.
- Thomas, G. Ernest, *To Whom Much Is Given*. Nashville: Abingdon-Cokesbury Press, 1946.
- U.S. News & World Report*, "Future of the Dollar." Washington, D.C.: United States News Publishing Corporation, June 29, 1959.

12

About Conformity

This is the age of the huckster. Skillfully they lead us into pleasant pastures of physical ease. Herdsmen of the airwaves call to us day and night and with sensuous intimacy place a lei of commercials around our necks. They tell us what to buy and where to buy it. Commercial magicians hypnotize us, and without our knowledge we conform.

Ours is the day of conformity. Society constantly squeezes us into common patterns bearing the labels of progress and security. William H. Whyte, Jr., refers to these molding influences as the Social Ethic: "By social ethic I mean that contemporary body of thought which makes morally legitimate the pressures of society against the individual. Its major propositions are three: a belief in the group as the source of creativity; a belief in 'belongingness' as the ultimate need of the individual; and a belief in the application of science to achieve the belongingness."¹

There is, of course, something of the Organization Man in all of us. We know on which side our bread is buttered. We know that it is sometimes expedient to be gregarious and that sometimes it pays dividends to be quiet. We know that our society is rigidly stratified

¹ William H. Whyte, Jr., *The Organization Man* (New York, Doubleday Anchor Books, 1956), p. 7.

and that it is difficult to penetrate the visible and invisible barriers of the American way. Furthermore, we regretfully acknowledge that these stratifications are found in religious groupings, social intermingling, and racial relations.

Almost unconsciously we permit, even contribute to the calcification of certain kinds of conformity. Thus we have become, as Vance Packard has so ably described, a generation of Status Seekers: "Many people are badly distressed, and scared, by the anxieties, inferiority feelings, and straining generated by this unending process of rating and status striving. The status seekers, as I use the term, are people who are continually straining to surround themselves with visible evidence of the superior rank they are claiming. The preoccupation of millions of Americans with status is intensifying social stratification in the United States."²

THE CHALLENGE TO ADJUST

Marcus Cunliffe has correctly asked, "How may we fit together the phenomena of conformity and creativity?"³ How may we emerge as strong individuals, pleasant and loving parents in a day of mass culture?

Markus Barth is right in saying that "conformity seems to offer an alternative." It affords the individual a chance to "relax," to "follow the crowd," to "go along," without too much concern or preparation. It extends an opportunity to go shopping for a self-concept without your neighbors being any the wiser.

Peter Viereck presents the Unadjusted Man as the commanding need of the hour. "The Unadjusted Man is the final, irreducible pebble that sabotages the omnipotence of even the smoothest running machine.

"The unadjusted should not be confused with the maladjusted, the psychiatric; nor with the neveradjusted, the merely crotchety; nor with the flaunted grandstand-nonconformity of bohemia's 'misunderstood genius' act. The alternative to these mere caricatures

² Vance Packard, *The Status Seekers* (New York: David McKay Company, Inc., 1959), p. 7.

³ Marcus Cunliffe, "The Herd, the Self, and the Gulf Between," *The Reporter*, October 2, 1958, Vol. 19, No. 5, p. 37.

of the Unadjusted Man is a viewpoint whose coin has two reciprocal sides: adjustment to the ages, nonadjustment to the age."⁴

Howard Mumford Jones, professor of English at Harvard, makes a good case for the Renaissance man: the well educated, the well orientated, and the intelligently dedicated man.

Consider Baruch Spinoza, probably the most important philosopher of the Renaissance, though his influence was not fully felt until years later. He was born of Jewish parents who were driven out of Spain by the Inquisition and who took refuge in Amsterdam. Young Spinoza was educated according to the standards of his day. In time he became a brilliant and promising student. His sister, who apparently wanted to deprive him of his share of the estate, made known his religious views to some of the rabbis, who tried to dissuade the young man and prevent him from disturbing either the Jewish or the Christian communities. He refused their bribes.

Consequently Spinoza was expelled from the synagogue. Thus at twenty-four he was rejected by relatives and friends. While pursuing philosophy and religion he supported himself by grinding lenses for optical concerns. Louis XIV was so impressed by Spinoza's writings and so aware of his stature that he offered him patronage and pension if he would dedicate one book to his majesty. But because Spinoza did not approve of Louis XIV, he would not oblige him.

Here we glimpse something of the strength of character one must possess if he would live with any degree of honor in today's world.

The world's most unadjusted Man was Jesus Christ. As a child he adjusted to unusual circumstances, but never to the sinful living that pervaded his community and time. He was unadjusted to tradition but adjusted to truth. He was unadjusted to the whims of men but adjusted to the will of God. He was unadjusted to the inequities of injustice but adjusted to the plight of the sinner. He was unadjusted to temple practices but compellingly adjusted to the disciplines of prayer. He was unadjusted to property rights but

⁴ Peter Viereck, "The Unadjusted Man," *Saturday Review*, November 1, 1958, p. 15. For a fuller discussion, see *The Unadjusted Man* by Peter Viereck (Boston, The Beacon Press, 1956).

compassionately adjusted to human rights. Jesus disturbed the adjusted men of his day. They were haunted by his teachings.

And so are we!

THE COURAGE TO CHANGE YOUR MIND

H. L. Mencken once boldly declared: "I can't recall ever changing my mind about any capital matter. My general body of fundamental ideas is the same today as it was in the days when I first began to ponder. I was never religious, and never a Socialist, even for a moment. My aversion to conversion extends to other people: I always distrust and dislike a man who has changed his basic notions."⁵

This, too, is a type of conformity—the contagious stagnation of a closed mind. To assume or to assert that truth is static, that a man bears watching simply because he changes his ideas is indeed to deny the possibilities of education and the integrity of man.

While I was visiting Napoleon's tomb in Paris, his infamous life passed before me. Paradoxically enough, after his military reputation had been eclipsed, he was deposed by military force. Napoleon found it difficult to change his mind. He inherited a remarkable fighting machine. Divisional armies, chain of command, and skilled tactics, were well advanced by the time he assumed full power, about 1799. He had at least twenty-six generals associated with him. With this well-trained and coordinated military machine Napoleon proceeded to win most of Europe.

Near the height of his career he suggested that a nation should change its military tactics, even equipment if necessary, every ten years. Other armies made changes. Gradually Napoleon began to lose skirmishes and battles. He failed to practice what he prescribed. Apparently he learned little from the Russian campaigns. In fact it is said that he went into the battle of Waterloo with virtually the same weapons, and employing the same tactics, that were used by Louis XIV. Guns had been changed. A type of shrapnel was being used by the British. Methods of transporting armies had been

⁵ H. L. Mencken, *Minority Report* (New York, Alfred A. Knopf, Inc., 1956), p. 118.

improved. Robert Fulton offered Napoleon his steamboat, but he refused it.

The real battle which Napoleon lost was not Waterloo, but the battle with Napoleon! He was unwilling to accept change and adaptation. This type of nonconformity can bring only destruction.

"True individualism has little to do with wearing a beard or painting a development house black; it is the ability to love and make moral decisions as an individual. Similarly, teamwork and group action are not undesirable until they become ends in themselves, until adjustment to The Group becomes a way of life. Individualism versus conformity is, finally, a moral problem. It cannot be approached until it is remembered that The Group was created for the individual, rather than the individual for The Group."⁶

BE GLAD THEY ARE DIFFERENT

"Corralled in body and enervated in spirit by these delegated, elected, or self-appointed herdsmen held captive by the delusion that adjustment is the whole of life, its ultimate good. From almost the moment of a child's birth forward, the single aim of most parents is to discourage its innate rebelliousness and to find techniques to bury deep within that child its every protestant urge. Supported by the authority of all institutions, parenthood has come to amount to little more than a campaign against individuality. Every father and every mother trembles lest an offspring, in act or thought, should be different from his fellows; and the smallest display of uniqueness in a child becomes the signal for the application of drastic measures aimed at stamping out that small fire of noncompliance by which personal distinctness is expressed. In an atmosphere of anxiety, in a climate of apprehension, the parental conspiracy against children is planned. By the light of day the strategies and tactics that have taken form in whispered conclaves during the dark are put into operation. Few children can survive the barrage: most develop that soft rottenness within, that corruption which forms the embryo of their coming Mass Manhood. And like some hereditary disease of

⁶ George B. Leonard, Jr., "The American Male: Why Is He Afraid to Be Different?" *Look* magazine, February 18, 1958, p. 104.

the body, generation after generation proliferates a sickness which can be fatal to our culture."⁷

While this may be an overstatement, it is nevertheless worth remembering.

We cannot, nor should we, try to mold each child after someone we know or admire. Each child is different. Just because Johnny wants to wear blue jeans everywhere he goes does not mean that Johnny is destined to be a cowhand. Though what is wrong with being a cowhand?

Just because Sally wears white rolled-down bobby socks does not mean that she does not appreciate the glamour of a well-selected ensemble.

Both Johnny and Sally are seeking approval and acceptance among their peers. In their search for a more perfect self-image, external conformities may be common, though they do not always indicate their innermost desires. Tremendous thoughts may occupy their minds. Ruth Strang, professor of education at Columbia University, shares a letter from an eighth-grade girl with an IQ of 140:

"Sometimes I wonder about myself, I think that sometimes I am not enough of a follower. One of my teachers once said that in order to become a leader one has to become a good follower. That is one of my weak points. I do not want to be just one of the bunch. I want to stand out, not be like everybody else. Sometimes I try to accomplish that and I am sure that it must be a bother to other people. It's as if I wanted to be the center of attraction, but I just want to be different.

"As I grow older I hope I can lose that habit and try to become a follower. I want people to appreciate me because I can get along well with everyone and add something to the group not just to be aggressive.

"My greatest ambition is to secure a Ph.D. in a field of science. Yet the strange thing is that I don't want to become famous as my attitude now seems to suggest. I also just don't want to become an

⁷ Robert Lindner, *Prescription for Rebellion* (New York, Rinehart and Company, Inc., 1957), pp. 95-96. Used by permission.

ordinary, everyday housewife. I hope maybe to become a professor of science or mathematics at a college.

"I hope earnestly that I can mend my bad points and try to become a person who adds something to society."⁸

ADVOCATE ADVENTURE

Parents are uniquely situated to stimulate their children to adventure. Better than anyone else, you know the idiosyncrasies of Tom. It could well be that his obvious inconsistencies and behavior patterns suggest certain needs in his life. Perhaps you should chase a few rainbows with Tom.

Michael's manifest interest in science suggests definite possibilities for experimentation.

To encourage Mary's interest in music is far more important than maneuvering her into desirable and enviable social situations.

Childhood obsessions have a way of becoming life vocations.

To adventure implies taking chances. Pioneering seldom follows the same prescription. If parents share in the dreams of their children, invest in their imagination, and look for a lead that will enable them to guide their children to nobler heights of living, they will have experienced one of the thrills of parenthood.

ENCOURAGE CREATIVITY

While your child may be just another name on the rolls at school or a number in a huge class at the university, the fact remains that he is a person and, to you, one of the most important persons in the world. You want him to excel in every endeavor; to be accepted for what he is rather than for who he is; and to be your definite contribution to the advancement of the race.

From time to time, this child of yours will come home with new ideas. The parent needs to be careful lest he thwart creativity or sap activity. Scientists confirm the fact that group pressures, whether at home or in the larger community, definitely block individual creativity. If the status quo becomes more important than personal

⁸ Ruth Strang, *The Adolescent Views Himself* (New York, McGraw-Hill Book Company, Inc., 1957), pp. 95-96.

attention and experimentation, then we are guilty of molding our children after our own desires rather than permitting them to follow their drives and dreams.

CHOOSE YOUR CONFORMITY

Recognizing the constant threat of environment upon the life of the dedicated person, Paul wrote to the Romans, saying, "Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect" (Romans 12:2). The scholar-saint employed two mighty words, "conformed" and "transformed," to convey his message. The word "conformed" suggests a mild—yet perhaps not so mild—deterioration and compromise, while the word "transformed" immediately calls up all the moral and intellectual qualities associated with the mind. By renewal of the mind—not the mood of the day, nor what is in vogue—individuals experience the will of God for their lives; for those for whom they carry responsibility and for whom they are concerned. It could well be that parents need to renew their vows and their ideas, not only concerning life, but more specifically their true role in challenging their children to be themselves in a day of imitators.

"We cannot always smile at children; neither can we always look utterly serious; we cannot stay in swaddling clothes for ever; and we change, while we grow. By conformity with the Son of God, Paul does not mean conformity with a single, as it were petrified, moment of Jesus' ministry. He means following in his footsteps. From baptism to the Last Supper, into temptations and out of them, through action and passion, through death to resurrection—this is the way of Jesus Christ."⁹

Conform to Christ!

Martin Luther dared to conform to Christ. The little monk was dissatisfied with his church. On October 31, 1517, he nailed his famous ninety-five theses on the door of the castle church at Wit-

⁹ Markus Barth, "Predestination to Conformity," *The Pulpit*, Chicago, Christian Century Foundation, June, 1959, p. 9. Copyrighted by the Christian Century Foundation, and used by permission.

tenberg. Soon discovered, they were printed and distributed throughout Germany. The unquenchable fires of reform broke out.

Eventually this distinguished heretic stood trial. It was a dramatic scene. The climax came when Luther said, in reply to their queries and accusations, "Since then Your Majesty and your lordships desire a simple reply, I will answer without horns and without teeth. Unless I am convicted by Scripture and plain reason—I do not accept the authority of popes and councils, for they have contradicted each other—my conscience is captive to the Word of God. I cannot and I will not recant anything, for to go against conscience is neither right nor safe. God help me. Amen."¹⁰

COMMITTED TO INTEGRITY

There is no particular virtue or victory in rebelling against conformity simply for the sake of earning recognition as a nonconformist. Many are the characteristics and contributions of conformity. Indeed life would be less certain without it. Driving would be less hazardous if operators of automobiles would conform to the rules of safe driving. Human relations would be less strained if we could fully capture the image of the dignity of man, uniformly implement his inalienable rights, and conform to the life of love.

However, being members of a free society, we are free to choose our conformity, our concepts, and our commitments. To be a creative, concerned individual in today's agency- and class-induced conformity is the challenge of discriminating maturity.

When General William Dean was captured by Korean Communists at Chungju, he was given five minutes to write a letter home. Death seemed imminent. Carefully the general wrote a brief message to his loved ones. In it may be found this wonderful sentence, "Tell Bill the word is integrity."

Parents, the living word is not *conformity*, but *integrity*.

¹⁰ Roland H. Bainton, *Here I Stand* (Nashville, Abingdon-Cokesbury Press, 1950), p. 185.

SCANNING THE SHELVES

About Conformity

- Chase, Stuart, *Guides to Straight Thinking*. New York: Harper & Brothers, 1956.
- Cogley, John, "No Modest Proposal," *The Commonweal*, February 21, 1958.
- Cunliffe, Marcus, "The Herd, the Self, and the Gulf Between," *The Reporter*, October 2, 1958.
- Fleming, D. F., "A Diplomacy for Free Men," *The Nation*, May 3, 1958.
- Holmes, John Haynes, *I Speak for Myself*. New York: Harper & Brothers, 1959.
- Huxley, Aldous, *The Devils of Loudun*. New York: Harper & Brothers, 1952.
- Kendall, Willmore, "Do We Want an 'Open Society'?" *National Review*, January 31, 1959.
- Langdon, Grace, and Irving W. Stout, *These Well-Adjusted Children*. New York: The John Day Company, 1951.
- Leonard, George B., Jr., "The American Male. Why Is He Afraid to Be Different?" *Look* magazine, February 18, 1958.
- Lindner, Robert, *Prescription for Rebellion*. New York: Rinehart and Company, Inc., 1952.
- McCracken, D. J., *Thinking and Valuing*. London: Macmillan & Company, Ltd., 1950.
- McInnes, Ellen, "Sheep, Elephant, or Mouse," *Scholastic Teacher*, edition of *Senior Scholastic*, Vol. 72, No. 15, May 16, 1958.
- Mencken, H. L., *Minority Report*. New York: Alfred A. Knopf, Inc., 1956.
- Nation's Business*. "Identify Your Creative People," September, 1958.
- Packard, Vance, *The Status Seekers*. New York: David McKay Company, Inc., 1959.
- Remmers, H. H., and D. H. Radler, "Teenage Attitudes," *Scientific American*, June, 1958.
- Rexroth, Kenneth, "Revolt: True and False," *The Nation*. April 26, 1958.
- Riesman, David, *Individualism Reconsidered*. Glencoe, Ill.: The Free Press, 1954.
- Time*, "Opinion": "The Rules of Nonconforming," December 15, 1958.
- Whitman, Ardis, "The Danger of Being Too Well-Adjusted" (condensed from *Woman's Day*), *Reader's Digest*, December, 1958.
- Whyte, William H., Jr., *The Organization Man*. New York: Doubleday and Company, Inc., 1956.

About Decisions

A potato farmer hired a man to grade potatoes. In the barn the recruit was instructed on how to judge superior, average, and inferior potatoes. The laborer quit at the end of the first day. The farmer was disturbed. It was a busy season, and furthermore he liked the new worker.

"What's wrong?" inquired the potato grower. "Are the hours satisfactory?"

"Yes."

"What about the wages? Don't you like the pay?"

"Oh, yes, the money's all right too."

"Then why are you quitting?"

"Well, I guess it's the job. You see, I can't stand making decisions all day long."

Few can, yet many do.

CAN YOU MAKE DECISIONS?

Part of the dilemma and challenge of each day is making decisions. Should I say "Hello" when answering the telephone, or say "Yes?" Should I hire or fire this employee? Should we remodel the house or sell it? The housewife says to herself, "Should I make new curtains for the living room or should I buy them ready-made?" "Should we water the lawn today or wait for it to rain?"

Julie comes in late from school and abruptly asks, "Mother, what shall I wear to the party Saturday night?"

The wife barks, "Bill, why don't you ask for a raise?"

"Mom," adds little Sue, "two men came by Sunday afternoon while you and Dad were out to ask you about making a pledge to our church."

"Oh, Bill, do you think we can afford it until after the television and the deep freeze are paid for?"

"What shall we have for dinner?"

These and dozens of other questions arise every day. Some people seem to thrive on decisions, while others find them frustrating. Still others duck decisions or become ill when faced with them. Parents may procrastinate, and wish they could delegate their decisions to a special committee with power to act, but they must act, and always in the best interest of the family.

"Nobody is all-wise. No parent can say what is best every hour of the day, and these children are alive every such hour, and active into the bargain. No law can be laid down for the control of growing children, because in their activity they present problems of growth, changing growth, that none of us sees clearly. Sometimes we say 'No'; sometimes we say 'Yes'; sometimes we wish we knew the answer.

"The best way to find it is by studying the child. There is no short cut. It will not do to say, 'No, you can't have dancing lessons. Your sister hasn't had any.' 'Yes, you must go to your music lesson. Your brother goes without a murmur.' Of course you have to eat eggs. Everybody else eats them.' That will not do. Each child is a new child, with personal needs, and must be studied in that light."¹

WHO SHOULD MAKE THE DECISIONS?

Since life is a succession of decisions, one's ability to decide wisely and well largely determines the quality of his life and the welfare of those about him.

Children also have to make decisions. Billy is "let loose" in the

¹ Angelo Patri, *How to Help Your Child Grow Up* (Chicago, Rand McNally & Company, 1948), p. 134. Reprinted by permission of The Bell Syndicate.

drugstore with fifty cents. Will he get a drink, comic books, or a jar of jawbreakers? Margaret Sue has ten dollars for her birthday. She goes to the department store where Mother buys her clothes. Will it be a hat, sport shoes, or a blouse? She cannot have all three for ten dollars! Billy and Margaret Sue have many choices, and their decisions are all but final.

While parents may not lose sleep over their children's shopping expeditions, they realize that what to them is inconsequential may be highly significant to the child both at the moment and in the future.

Within each family decision-making varies. Some scarcely give the child a choice. Others go to the opposite extreme and permit their children to decide practically everything, including whether they should obey, attend school, or go to church. Some specialists encourage parents to give their children a free hand, but by freedom they seldom imply an unlimited license.

Other parents feel that children should be assisted according to age and ability. Each child is different and each decision is different. Therefore some mistakes are far more serious than others. With proper guidance, the average young person should be able to make satisfactory decisions in many areas of his life by the time he reaches late adolescence.

"... parents must consider the amount of wisdom shown by the youngster in light of past experience. Parents who are convinced that they always know best and permit no discussion or compromise are in no position to judge the youngster's ability. Neither is the youngster. In time his 'decisions' may prove to be not decisions at all but simply rebellious negations of his parents' beliefs and standards."²

SHOULD CHILDREN HAVE A CHOICE?

It is desirable that Alex's parents permit him to decide whether he wants a chocolate or a vanilla ice-cream cone, or none at all. If Alex chooses chocolate and later wants to change to vanilla, it is

² Dorothy Barclay, "Deciding Who Should Make Decisions," *The New York Times Magazine*, March 8, 1959, p. 57.

important that he be taught to live with his decision. To be sure, all decisions are not so simple.

No one likes to make wrong decisions, but we all make them. Parents need to be careful lest they maneuver their children into corners where they have little choice. What is offered as a choice is frequently only the parents' preconceived idea made as palatable as possible. While family standards and agreements should be respected, the child should not be ostracized or unduly penalized for making a wrong decision.

"We have to be fair and flexible while children are learning to choose. Choices are a happy, democratic way of family living. But they can backfire badly if you count too much on them when your child's age and temperament or circumstances themselves are all against a favorable outcome. Then youngsters are better handled in more positive ways."³

More often than otherwise, children approach their problems in much the same manner as do their parents. Thus it behoves parents to proceed intelligently in making decisions.

Gregory was determined to buy an off-brand English racer. His parents discouraged him, enumerating the dangers, but Gregory decided to purchase the bicycle, ignoring their advice. Though disappointed, his parents did not interfere. In a few weeks, trouble developed when parts could not readily be found. Gregory spent almost as much time in the garage working on his racer as he had free time to ride it. He saw his mistake. Again he saved his money. Months later, when his earnings justified shopping for another bike, he asked his father to go along.

An irritated girl came to me for counsel. She was angry with her parents. Apparently they did not approve of the boy she was dating. On the day the attractive young lady received her engagement ring, there was a family explosion. The girl and her fiancé went off in a huff. Earnestly I tried to reason with them, but to no avail. Days later she called for an appointment. During the

³ Constance J. Foster, "Should Children Be Given a Choice?" *Parents' Magazine*, April, 1955, p. 130.

conference she confessed her mistake, called off her impending marriage, and returned home.

I know a parent whose son was restless at college. He wanted to change schools at midsemester of his junior year. After weeks of debating the issue, arrangements were made for him to transfer to another university. The night before the young man was to enroll in the new school, he called his parents to say, "I have decided to stay."

In discussing the decision with the student's mother, she concluded, "When he found out he was free to transfer without undue family criticism, he did not want to."

It is significant that a climate of free choice be maintained. The parent must avoid the temptation to dictate to the child, or decide for him. Openly to oppose him may cause him to rebel. The important thing is to assist the child in evaluating the entire problem and coming to an intelligent decision.

WHEN MAKING DECISIONS

1. *Avoid hasty decisions.* Regardless of one's general demeanor, some decisions will not wait. You must sign permission for the surgeon to operate. The baseball umpire, the telephone operator, the man making change on the bus, and hundreds of other citizens must make instantaneous decisions, and not without repercussions. Whenever possible take plenty of time before making decisions. Frequently they cannot be recalled.

2. *Make the most difficult decisions first.* Many of us have learned that it does not pay to postpone decisions, especially those involving people. Delicate situations should be handled with discretion and with dispatch.

3. *Avoid pressure.* A cooling-off period is not only desirable in bargaining conferences between corporations and unions, but also between individuals and members of the family. Personality clashes, prejudices, and preconceived notions all vie for priority. Do not overlook cross-pressure. How will this decision affect my acquaintances and my family? It is a wise person who, formally or informally, seeks a breather before making an important decision.

4. *Seek solitude.* Some decisions are almost automatic, while others require soul searching. Jesus withdrew to the hills or to a quiet place before making far-reaching decisions. One needs the serenity of a church, chapel, garden, or a cottage by the water where he can gain perspective.

5. *Pray about it.* I am an incorrigible believer in prayer. I know that God works in mysterious ways His wonders to perform, today, as of old. Prayer to me is communion, confession, and conversation with God. It is also commitment to the needs and situations voiced to God. Prayer becomes meaningful when one endeavors to become a partial answer to his prayer. Thus one not only makes his concerns known to the Heavenly Father but also makes himself available to God in implementing the need.

6. *Seek counsel.* It is said that two heads are better than one, though one may be a cabbage. And there is usually at least one in every conference! An impartial diagnosis of a problem is always helpful. Today professional advice is available in virtually every field. Talk with acquaintances who have faced a similar situation. However, do not use seeking counsel as an excuse for postponing decisions.

7. *Get your rest.* As Shakespeare indicated, sleep has a way of knitting up the "raveled sleeve of care."

8. *Get the facts.* Assemble data on your problem before making up your mind.

9. *Weigh the facts.* Study the pros and cons of your problem in the light of the best possible information.

10. *Be optimistic.* Maintain a positive, constructive approach. Condition yourself and others to what is likely to happen.

11. *Be generous and merciful.* Try to put yourself in the other person's place.

12. *Be sympathetic.* Someone has said there are three sides to every question: "your side, my side, and the right side." Different situations demand different responses. Sympathy is more than pity. It is genuine concern.

13. *Be fair.* Threats, outbursts, blackmail, and the "big stick" approach have no permanent virtues.

14. *Be patient.* The vast majority of our decisions involve people, some of whom are able to reach decisions rather quickly; others are more deliberate. Therefore, keep the violets of patience blooming.

15. *Project the problem and yourself into the future.* Try to imagine the situation ten, twenty years hence.

16. *Stand by your decisions.* Once you have analyzed the situation, familiarized yourself with the facts, obtained desired counsel, and reached your decision, however difficult or costly, do not continue to reopen the case. Live with it. As Goldsmith put it, "The door must either be shut or open."

DECISION THROUGH DEBATE

Debating has played a significant role in decision making in America. From the days of the colonists to the issues concerning separation from England; the Constitutional Convention; Lincoln-Douglas debates; the controversial League of Nations; the United Nations; the Congress of the United States; heresy trials and family debates, all were designed to sharpen our sense of justice and desire to make equitable decisions.

The family has the opportunity of friendly debate, adhering to the laws of democratic discussion and vote. You may be surprised at the wisdom of the decisions your children make when properly conditioned and encouraged.

RETREAT AND REPLENISH

It is a well-known fact that giants of every age have withdrawn to experience renewal before assuming command. Early Christians met in caves, catacombs, and unexpected places to replenish their souls and bodies before going out to bleed again. Strong leaders and parents of every generation have sought privacy before reaching final conclusions.

One of the tragedies of automation and accelerated living is that all too frequently we are compelled to make decisions in noisy offices, droning planes, clamoring trains, honking traffic, and in the presence of chattering people. Whenever possible, seek privacy and

solitude before reaching significant decisions. To a greater degree than one may realize, the decisions in the market place and over the telephone determine the general demeanor and climate of the home.

"Those with heavy responsibilities should have one residence at their own expense for their *physical bodies* to sleep, eat and play; and another residence for their *delicate brains* to read, think and make decisions. This latter should be at the State's or Corporation's expense provided it is used only for the sole purpose of making correct decisions. My point is that almost everything depends upon the result of decisions. Wrong decisions are responsible for most of the chaos existing today. We can expect right decisions only by insuring solitude to those responsible for making them."⁴

Think it over!

This is why the home must be a place of calm reassurance where in warm and congenial atmosphere each member of the family will be encouraged to make his decisions. Whether little John is deciding between going to the movies or seeing his favorite television program; or whether Beatrice is debating which boy to date; father concentrating on whether to buy out his partner or sell his interest in the business, the home must be a sanctuary for life struggling to find direction and dedication.

IN THE LIGHT OF ETHICS

"Conduct is voluntary behavior. This is the field of ethics, in which one is responsible for what he is able to control by conscious choice. It is the meeting point of ethics and religion at which point one does good from religious motives, and religious motives produce good works."⁵

A decision is never a detached directive or an isolated judgment. Decisions must always be seen in relationship to such questions as, "What is good?" and "What is right?" How is one to know when a thing is good or correct?

Those who subscribe to hedonism would immediately answer,

⁴ Roger W. Babson, *Before Making Important Decisions* (Philadelphia, J. B. Lippincott Company, 1943), pp. 76-77.

⁵ Paul E. Johnson, *Psychology of Religion* (Nashville: Abingdon Press, 1959), p. 213.

"If it brings pleasure or happiness to the individual the act is good and it is right." Others would argue that the fulfillment of self-realization is the determining factor in judging right and wrong. Scholars would emphasize the importance of reason. Exponents of democracy would unhesitatingly declare that the group or the will of the majority should provide the source of final authority. Some social units, even churches, exercise the prerogative of determining what their adherents should believe and decide. Still others would cheerfully suggest that whatever decision contributes the most joy and comfort to the peoples of the world is the highest authority for action.

Whereas some of these recommendations are highly commendable, it would seem that neither the individual nor the group is altogether capable of establishing and maintaining a permanent and equitable standard of right and wrong. As of old, man continues to believe that he is fully competent of determining his destiny. However, Jesus declared that "Man shall not live by bread alone," (Matthew 4:4a); neither can he live by thought alone or by private or public acceptance alone, "but by every word that proceeds from the mouth of God" (Matthew 4:4b).

Dr. T. B. Maston, Professor of Social Ethics at Southwestern Seminary, Fort Worth, Texas, has helpfully commented, "Our answer is that the only competent determinant for right and wrong for man is the will of God. Our conclusion is that the right is not necessarily what man's reason dictates but what God commands. It is not what man intuits but what the divine voice says. It is not what society sanctions but what the sovereign God approves."⁶

Thus an individual must constantly explore and examine the Word of God and the experiences of man to ascertain a virtuous norm. Man's religious instruction, personal study, and meditation will assist him in discovering God's will for his life. Once this has been accomplished, then in both private and public decisions he will strive to practice and to exercise what is good and right as he understands it. Hence his decisions are far more than mechanical

⁶ T. B. Maston, *Right or Wrong* (Nashville, Tenn., Broadman Press, 1955), p. 24.

answers to daily queries—even those of his own associates and household—they are his calculated contributions to an ever-growing appreciation of God's love and mercy.

YOU MUST DECIDE

"Man is a self-conscious being who not only acts but judges his own acts, as well as the acts of others. He not only uses intelligence to gain his ends, but he asks whether certain ends ought to be gained. He not only seeks praise but, at least in fleeting moments, seeks to be worthy of praise. Frequently he does what is customary, but, generation after generation, he asks whether what is customary is really right."⁷

One cannot go through life avoiding decisions. He may succeed for a time; but ultimately every man must face the real purpose of his existence, examine himself in the light of that purpose, and seek to justify God's faith in man. There comes a moment in every hour of every day when every one of us must find himself in the contemporary scheme of things and ask, "Am I a part of our problem or am I a partial answer to the headaches of the day? Do I make my decisions in the light of my very best judgment or in the interest of expediency? Am I more interested in the security of my family than I am in the salvation of my family?"

Eventually one comes to the place where he realizes that the crucial questions of life are not, after all, determined by the Supreme Court or by the Congress of the United States or by the neighbors next door, but by what he thinks of the situation at hand and what he has *decided* to do about it.

"If we cannot discover a 'standpoint' for our lives, we have no base from which to make our decisions as Christians. If there is no base, then every decision is made on the grounds of expediency or whim. Whatever the immediate situation seems to demand is right.

"But the Christian is not as bereft as this might seem to indicate. He does have a home base; he has taken his stand within 'the people of God,' which is the church. The church is not a collection of

⁷ David Elton Trueblood, *Philosophy of Religion* (New York, Harper & Brothers, 1957), p. 109.

perfect persons, or even of merely pious ones. Nor is it 'just another organization' to which one chooses to belong. The church is the body of those who have seen the love of God revealing itself in the life, death, and resurrection of Jesus Christ, as through those events God seeks to bring willful men into an obedient, trusting relationship with himself. The man who takes his stand in this company does so not because he feels any moral superiority or because he prides himself on his superior spiritual insights, but in order to express his gratitude for what God has done for him."⁸

There is no magical formula for making intelligent and helpful decisions. No one is more aware of this than the conscientious parent. Virtually every decision is different, and deserves all that experience and concentration can contribute at the moment. But your reaction to truth—as you know it and practice it—is in reality your decision to the basic and continuous issues of life. Whether you voice it or not, your children and contemporaries will know where you stand. Make sure you know where you stand!

Though you may frequently fail to make the right decisions in the competing marts of men, you dare not fail your family or yourself in making the nobler choices of life. The nineteenth century English poet and novelist John Oxenham reminds us of the inescapable decision in "The Ways":

"To every man there openeth
A Way, and Ways, and a Way.
And the High Soul climbs the High Way,
And the Low Soul gropes the Low,
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A High Way, and a Low.
And every man decideth
The way his soul shall go."⁹

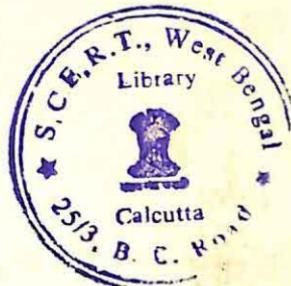
⁸ Howard Clark Kee, *Making Ethical Decisions* (Copyright 1957 by W. L. Jenkins, The Westminster Press), pp. 91-92. Used by permission.

⁹ John Oxenham, "The Ways," from *Gentlemen—The King!* (Boston, The Pilgrim Press, 1928). Used by permission.

SCANNING THE SHELVES

About Decisions

- Babson, Roger W., *Before Making Important Decisions*, Philadelphia: J. B. Lippincott Company, 1944.
- Barclay, Dorothy, "Deciding Who Should Make Decisions," *The New York Times Magazine*. New York: The New York Times Company, March 8, 1959.
- Foster, Constance J., "Should Children Be Given a Choice?" *Parents' Magazine & Family Home Guide*. Chicago: The Parents' Institute, Inc., April, 1955.
- Hurwicz, Leonid, "Game Theory and Decisions," *Scientific American*. New York: Scientific American, Inc., February, 1955.
- Johnson, Paul E., *Psychology of Religion*. Nashville, Tenn.: Abingdon Press, 1959.
- Kee, Howard Clark, *Making Ethical Decisions*. Philadelphia: The Westminster Press, 1957.
- Maston, T. B., *Right or Wrong?* Nashville, Tenn.: Broadman Press, 1955.
- Murphy, Arthur E., *The Uses of Reason*. New York: The Macmillan Company, 1943.
- Oppenheim, Garrett, "You Can Make Up Your Mind," *Science Digest*. Chicago: Popular Mechanics Company, April, 1956.
- Patri, Angelo, *How to Help Your Child Grow Up*. Chicago: Rand McNally & Company, 1948.
- Pike, James A., *Doing the Truth*. Garden City, New York: Doubleday & Company, Inc., 1955.
- Trueblood, David Elton, *Philosophy of Religion*. New York: Harper & Brothers, 1957.
- Woodham-Smith, Mrs. Cecil, *The Reason Why*. New York: The McGraw-Hill Book Company, Inc., 1953.



14

About the World

In *Cosmic View*, Kees Boeke, Dutch schoolmaster, takes his readers on a fantastic, imaginary journey through space and back again. The unusual book of accurate astronomical reckonings and drawings presents the physical world and one person with her surroundings minified and magnified.

The author begins the intriguing study with a picture, about six inches long, of a girl sitting in her chair holding a white cat. Each subsequent shot is taken from a point ten times higher up than the preceding one. Naturally each successive exposure projects a larger view. By the fifth jump upward one is thirty miles from the point of origin, and by the ninth jump he is at a distance approximately 312,500 miles above the earth.

These astonishing illustrations continue through Drawing Number 26 in which the largest galaxies appear as infinitesimal dots. Incidentally, we are advised that the number of galaxies now visible through modern telescopes approximate a thousand million and that the farthestmost of these from the earth would be a distance of 2,000 million light years.

At this point, Kees Boeke reverses his procedure, and we find ourselves in descent and back to the girl with her cat in the Netherlands. In the first series of pictures, one saw the child's world

become smaller and smaller to view, through incredible space, because each position was taken and projected from a distance ten times farther away than the preceding one. Now each exposure is magnified by making it ten times more powerful than the previous picture.

The girl's hand is pictured at a distance of five centimeters. The skin is clearly seen, as well as bacteria and water mites. A mosquito and a grain of salt are magnified. This view enables one to see the shape of living creatures in a human body. Eventually, under magnification of ten million million, the nucleus of a sodium atom is visible.

At the end of the upward journey, one is overawed and made inarticulate by the sheer dimensions of the universe, let alone its wonder and beauty. The beholder appears so inconsequential in contrast. The inward journey startles us by the miracle of entities existing within the body, and the outward one by our relation to the far reaches of the universe. Our spiritual dimensions are enlarged, and we become profoundly and reverently aware of God.

After exposing us to the world without and the world within, from the known periphery of the universe to the nucleus of the atom, and subtly reminding us of the limitless power now available, the author concludes:

"The problem, however, is that primitive man at first tends to use the power put in his hands for himself, instead of spending his energy and life for the good of the whole growing human family, which has to live together in the limited space of our planet. It therefore is a matter of life and death for the whole of mankind that we learn to live together, caring for each other regardless of birth or upbringing. No difference of nationality, of race, creed, or conviction, age or sex may weaken our effort as human beings to live and work for the good of all.

"It is therefore an urgent need that we all, children and grown ups alike, be educated in this spirit and toward this goal. Learning to live together in mutual respect and with the definite aim to further the happiness of all, without privilege for any, is a clear

duty for mankind, and it is imperative that education shall be brought onto this plane."¹

As a parent, do you believe in this world?

STRANGE NEW WORLD

On October 4, 1957, Russian scientists shocked the world with Sputnik. The twenty-three-inch aluminum sphere weighed about 184 pounds and was filled with nitrogen, storage batteries, radio transmitters, and instruments to maintain contact with the earth. It circled the globe every ninety-six minutes. This marked the visible beginning of a new era, indeed, an age! From that day to this, competing countries have concentrated on space, using it to emphasize everything from a thrill to a threat.

Ours is a strange new world. In one sense old, very old, while in another new, very, very new. It is one of unprecedented change, incredible power, and inconceivable speed. The world is in ferment. People are restless, searching, seeking, hoping! Political, social, economic, and religious patterns that have existed with little or no change for centuries are breaking down and disappearing overnight. Colonialism is rapidly disintegrating. Asia, the home of two-thirds of the human family, is struggling for status, security, and freedom from foreign domination. Africa is shaking itself like a mighty giant after a long sleep.

People are emerging from prisons. The light of freedom is shining in hovels of darkness, and the dawn of a new day is being witnessed around the world.

The surging world revolution may be observed in several significant areas. A billion people are tasting the fruits of freedom, and their demands are explosive. These uncommitted people are in reality the focal point of much of today's controversy and conflict.

The unprecedented growth of the human family has far-reaching implications for world culture and human relations. Perhaps the new world is most obvious in the postwar breakthrough of science. New discoveries not only demand an overhauling of our educational

¹ Kees Boeke, *Cosmic View* (New York, The John Day Company, 1957), p. 48.

concepts; they are also being reflected in the pronouncements of business and industry, as well as in technology's accelerated raiding of college and university campuses for outstanding students and faculty members.

This new age has also touched the minds of our children. During recess two small boys in the schoolyard spotted a jet plane overhead. Skilled in recognition, they argued over its classification.

"Is that an F-106?" asked the first boy.

"No," replied his friend. "Can't you tell that's an F-106A?"

"How do you know?"

"Well, an F-106 has wings swept back at a 48° angle, and that plane has its wings at a 52° angle."

"Supersonic, I suppose?"

"More than that—it's superthermonic."

"Gosh, how fast does it have to go to be that?"

Suddenly the schoolbell interrupted their technical conversation. One boy looked at the other and said disgustedly, "Come on, let's go back and count those silly blocks again!"

There are evidences of increased cooperation between nations. The United Nations and other forums of debate and exchange have greatly reduced the possibility of sudden war. Even the most aggressive nations tremble at the thought of nuclear war.

Another characteristic of the expanding new world is the role of cold-war strategy in world politics. Psychological intimidations and needling tactics keep people "stirred up." It is a day of restlessness. However, as Jack Finegan of the Pacific School of Religion has said, "In the nuclear-space age man has made remarkable new achievements, but man is still man and accordingly still dependent upon God and in need of God."²

POPULATION EXPLOSION

Another staggering aspect of the world situation which no one can overlook, especially a parent, is the growing number of people inhabiting the earth—not to mention population predictions for the

² Jack Finegan, *Space, Atoms, and God* (St. Louis: The Bethany Press, 1959), p. 111. Used by permission.

next two decades. The estimate is made that when Christ was born there were approximately 200,000,000 people living on our planet. By 1800 the world population had increased to 900,000,000 people. Today there are 2,790,000,000 people on our planet, and the population is increasing at the rate of 37,000,000 per year.

"If fertility remains at present levels until 1975 and then begins to decline, world population will reach the three-billion mark in 1962, four billion in 1977, five billion about 1990 and six billion before 2000. That is only as far in the future as 1918 is in the past."³

America is also growing. In fact there are more than nine thousand babies born in the United States every day. What was once a rural country is now an urban culture. Today we have in excess of 175,000,000 people living in the United States, and no more than 20,000,000 of these live on farms. The American way is the urban way. One might employ four A's to describe physical America: abundance, atomic energy, automation, and adventure. Jacques Maritain would add, "America is promise."

Indeed!

"Today, the global attack on mortality costs approximately \$30 billion each year. In contrast, only a few million dollars are allocated to programs which affect birth rates. The attack on fertility is also woefully retarded by lassitude and indifference. Yet, substantial reductions in fertility must come in most of the underdeveloped countries before living levels can be raised above subsistence levels."⁴

HOW LARGE IS YOUR WORLD?

As we have seen, ours is not a small world. It is inconceivably large. For instance, a light year is described as the estimated distance which light (at the rate of 186,300 miles per second) can travel in twelve months. Scientists declare that if a star a thousand light years away had vanished at the time of Columbus, its brilliance could still be seen and would be likely to shine for another five centuries.

³ Robert C. Cook, ed., *Population Bulletin*, Washington, D.C., Vol. XV, No. 2, March, 1959, p. 17.

⁴ *Ibid.*, p. 35.

Dr. Bertrand Russell stimulates our imagination with these facts:

"The distance of the nearest fixed star is about twenty-five million million miles. The Milky Way, which is, so to speak, our parish, contains about three hundred thousand million stars. There are many million assemblages similar to The Milky Way, and the distance from one such assemblage to the next takes about two million years for light to traverse. There is considerable amount of matter in the universe. The sun weighs about two billion billion billion tons. The Milky Way weighs about a hundred and sixty thousand million times as much as the sun, and there are many million assemblages comparable to The Milky Way. But, although there is so much matter, the immensely larger part of the universe is empty, or very nearly empty."⁵

Furthermore, as George Gamow, Professor of Theoretical Physics, George Washington University, says, "Indeed, it took less than an hour to make the atoms, a few hundred million years to make the stars and planets, but three billion years to make man!"⁶

Quite obviously the physical planet and our personal worlds do not always coincide. Mathematically, of course, they never could, but morally they must, or civilization is in the cemetery.

It is difficult for one to live beyond the community, county, state, and nation. He becomes so enamored with and interested in nearby things that he is tempted to say: "Oh, well, it's a big world with lots of smart people. They will work out the problems and I will mind my own business."

Provincialism is a dangerous parasite. Though on the surface harmless, these little microbes will eventually honeycomb the foundations of civilization. Provincialism is commonly found in county-seat towns, crossroad stores, thriving cities, complacent churches, country clubs, and self-satisfied people. As important as are local loyalties, they should never take precedence over personal commitment to the world community.

⁵ Bertrand Russell, "The Expanding Mental Universe," *Saturday Evening Post*, July 18, 1959, p. 91.

⁶ George Gamow, *The Creation of the Universe* (New York, The Viking Press, 1952), p. 139.

LIVE SPACIOUSLY

In discussing "psychic space" and the challenge of living a "roomy" life, Harry and Bonaro Overstreet say, "One tragic aspect of our nature, however, lies in the fact that it does not take stone walls to make a prison nor iron bars to make a cage. It takes only a distorted notion of what will happen to us if we undertake any new venture."⁷

A more spacious and generous attitude is essential if we are to overcome sectionalism, prejudice, and establish better human relations. The white man is very much in the minority in today's world. Our generation is confronted with the fact that it must prove to be the best in history or it could well be the last. Learning to live spaciously at home and in the community will inevitably contribute to a happier and more secure world family.

A mother from Michigan shares an experience which dates back to her college days: "I was raised in a home where one parent was inclined to be narrow-minded about integration and the other was very much unprejudiced. To my knowledge it never created a problem until I was eighteen years old. My feelings on the subject were the same as those of my father—unprejudiced. During the summer before my sophomore year in college, I was informed that one of my roommates for the coming year would be a Negro girl. I talked with father about it. He was proud that I was actually looking forward to the experience. As might be expected, however, my mother became very upset and was determined to have the college change the situation. After some rather harsh words, I went back to college—my mother still very resentful about the situation.

"Early in the fall my parents came to visit me and met the girl. They encountered her quite a few times during that school year—at least once in our home. I made a point of telling Mother why I liked the girl so much, and I thought I began to see signs of her softening. I did not realize, however, to what extent until my father confided to me that she was beginning to brag about her daughter rooming with a Negro.

⁷ Harry and Bonaro Overstreet, *The Mind Goes Forth* (New York, W. W. Norton & Company, Inc., 1956), p. 66.

"Exactly one year after my mother practically refused to let me live with this fine girl, she was very proud to tell many of her friends that the girl had attended my wedding even though she had known she would be the only Negro present. I was very happy to have had the experience of becoming so well acquainted with a member of another race and that I had a part in proving the folly of intolerance.

"I hope our children will attend schools where Negroes and other minority group members are enrolled. Tolerance of other races is going to be an important part of their training."

A gentleman from Tennessee made this confession:

"The schools of our immediate community are not integrated. Our children have seen very few Negroes, a few Japanese, Indians, and Mexicans, and Cubans. I attended Theological Seminary at Drew University, Madison, New Jersey, where all races were welcome to come. We had a very wholesome experience, but I can see now that our problems could have multiplied if we had an equal number of Negroes to white people.

"I feel that many of us have a Christian philosophy about racial rights and opportunities . . . but that in many areas of life we have not actually put these ideas into practice. I do believe very definitely that the Christian philosophy and the Christian spirit are the only hope for solving our problems. Even though I realize that I do not have an immediate answer for all racial problems, I think that many groups of Christians seeking to solve these problems as Christ would have them solved can make a Christian attempt to study and counsel together concerning the solution of such problems. I think that all races are sacred in God's sight and that each of us has problems beyond those that we normally recognize. With the cooperation of everyone, greater fellowship will certainly be achieved."

Jacques Maritain makes this appropriate comment: "To sum up, what we witness when we consider in a general way the race question in America, is the spectacle of a nation which struggles doggedly against itself, or more accurately, against large segments of its own people, against a certain legacy of evil in its own mores, and against the demons of the human heart—in order to free itself of

abuses which are repellent to its own spirit, and to raise its entire practical behavior to the level of the tenets and principles in which it believes and in the strength of which it was born.”⁸

LIVE COMPASSIONATELY

It was a humid night. We were awaiting our train in Calcutta. Sheds adjacent to the station were alive with refugees from Pakistan. As I walked amid poverty, pain, and stench, I felt someone tugging at my elbow. It was a minister-friend who thoughtfully asked, “Curtis, do you have compassion for these people?”

This experience brought to mind a more remarkable occasion. Jesus and his disciples had been on a hard journey. The news of the death of John the Baptist was fresh in their minds, and they were sad. The company had withdrawn to a quiet place. For some three days hungry people had looked into the Master’s face and listened to his words. Observing the needs of the people, Jesus called to his disciples, saying, ‘I have compassion on the crowd, because they have been with me now three days, and have nothing to eat; and I am unwilling to send them away hungry, lest they faint on the way.’ And the disciples said to him, ‘Where are we to get bread enough in the desert to feed so great a crowd?’ And Jesus said to them, ‘How many loaves have you?’ They said, ‘Seven, and a few small fish.’ And commanding the crowd to sit down on the ground, he took seven loaves and the fish, and having given thanks he broke them and gave them to the disciples, and the disciples gave them to the crowds. And they all ate and were satisfied; and they took up seven baskets full of the broken pieces left over” (Matthew 15:32-37).

Jesus had compassion for people.

The most distinguishing truth about our planet is that it is peopled. With these highly intelligent, sensitive souls rest the hope of history and the destiny of the race.

However, people are in trouble around the world. Many of them are poor and hungry. Among the milling multitudes are at least

⁸ Jacques Maritain, *Reflections on America* (New York, Charles Scribner’s Sons, 1958), pp. 56-57.

forty-five million refugees—individuals made homeless and frequently friendless by circumstances beyond their control. Two-fifths of mankind live in malaria zones. One-quarter of the peoples of the world go to bed hungry every night; one-fourth of the population earn less than fifty dollars a year, and one-fourth of mankind is born into a life expectancy of about thirty-seven years.

In a world of inconceivable space but crowded living conditions; in a world of almost limitless wealth but unimaginable poverty, one is challenged to look upon his fellow men with compassion, exclaiming with Richard Baxter, "But for the Grace of God there go I!"

Years ago there was a young man at Oxford University named Arthur Shirley Cripps. He was a classical scholar, and an artist. Though he lived in lovely rooms he was haunted by the "scent of unseen roses." Ideas tugged at his heart, foremost of which was the urge to become a missionary.

In due time this young man gave up his academic fellowship at Oxford and went out to the sun-baked lands of Rhodesia. Sick at heart, but feeling somewhat like Jeremiah, that he was a man called by God, he earnestly endeavored to give himself to the many needs of a primitive people.

Years later there was in Rhodesia a government commission on education. Among other responsibilities, the commission investigated the schools of Rhodesia. When they came to Cripps' school, they were puzzled. The equipment was poor and the teachers were miserably paid. There were few rules in the school, yet it received top rating. An official reported, "If we wanted to put it into words we would say that the spirit of this place is very much like Oxford."

Arthur Shirley Cripps gave up Oxford in England to found it again in Africa. And so every Christian is challenged to lose that which he loves that he may find it again—even himself!

ARE YOU IN ORBIT?

"I am lost like a beast in an enclosure,
Somewhere there are people, freedom and light.
Behind me is the noise of pursuit,
And there is no way out.

Dark Forest by the shore of the lake,
Stump of fallen fir tree,
Here am I cut off from everything,
Whatever shall be is the same to me.

But what wicked thing have I done,
I, the murderer and villain?
I who force the whole world to cry,
Over the beauty of my land.

But in any case I am near my grave,
and I believe the time will come,
When the spirit of good will conquer
wickedness and infamy.”⁹

Two loquacious men sat immediately before me on the bus. They were discussing outer space. Whereas quite obviously they were not astute students of science, they were, nevertheless, confirming one another's ignorance. They were conducting a biting analysis of American failures with interplanetary satellites and missiles.

From this free lecture and other experiences, deeper questions came to mind; Do we need to get more missiles into orbit or more men? Have we discovered the larger horizons of life? Have we moved out of our private little worlds into the ever-widening circles of service—or are we burning ourselves out “casing” the old planet of me, myself, and I?

A visitor was being shown through a large mental institution. He was impressed with the spacious rooms of those suffering from schizophrenia. In answer to a comment on their lovely living quarters, the superintendent remarked, “Yes, the living conditions are not bad, but the heartbreaking thing is that most of the patients are living in private worlds.” He meant unreal worlds. They were out of reality. They were not in orbit!

In the tenth chapter of Acts we read, “And Peter opened his

⁹ Boris Pasternak. First published in the *Daily Mail* of London. From *Richmond Times-Dispatch*, March 7, 1959, p. 10.

mouth and said: "Truly I perceive that God shows no partiality, but in every nation any one who fears him and does what is right is acceptable to him. You know the word which he sent to Israel, preaching good news of peace by Jesus Christ (he is Lord of all), the word which was proclaimed throughout all Judea, beginning from Galilee after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all that were oppressed by the devil, for God was with him" (Acts 10:34-38).

Jesus was in orbit. His physical domain was exceedingly small but his saving spirit pervaded the world. Wherever he went he left the "footprints of God," and everything he said directed men to heaven.

Before taking off for the moon, let us make sure that we have done everything possible for men!

"WORLDS WITHOUT END"

Perhaps the earliest known explorer was an Egyptian named Hannu who lived about two thousand years before Christ. This ancient adventurer went out from Egypt in search of Punt. Since that time man has gone from ocean to ocean, continent to continent in search of new horizons. Now with centuries of confusion, conflict, and conquest behind him he stands erect with eyes focused on the diminishing dimensions of an old world, eagerly awaiting his chance to explore space.

"Already there has been contact with another world. In February 1947 from a radar station in America an electric impulse was directed at the moon, and in less than three minutes the moon answered back! The electric waves rebounded and returned to earth. Man had made his first contact with the universe!"

"It is but a matter of time until another Magellan, or Da Gama or Cook travels through unknown space in search of new worlds."

"These coming explorers of the Atomic Age will risk the dangers of space travel for many reasons, but first and foremost because they are men, and man is a seeking animal. It is his nature to search and find and know. The same impulses that have taken him from

the Nile to Everest will impel him from the earth to Mars. In America today we have no need to weep for the reason Alexander wept, for, unlike him, we know there will always be more worlds to conquer—worlds without end.”¹⁰

LET US ALL PRAY

Assemble the family to hear Francis Brennan’s great prayer in which he delves for the meaning of atomic power for our age.

“O Lord
Guide us now
We have measured counted
weighed
And the search is almost
done.

Within the
glass and metal
Calculators
The myriad correlations end
And we are assembled
To verify
The terminal
Fact.

O Lord
Help us Now
We see Space as Time
Light as Matter
Matter as
Force.

Enveloped in the
Surging
Flame-Storms
Of a thousand
suns

We know too

¹⁰ Isabel Barclay, *Worlds Without End* (New York, Doubleday & Company, Inc., 1956), pp. 340-341.

One is all
And all is

One

Thus we came
Upon Revelation's
Image.

O Lord

Deliver us now
We press close on Your domain:
We beheld in

Fission

The searing flashes
Of the wrathful ancient gods;
Now in

Fusion

We do release
The second half
of aeon-locked finality:

Regeneration:

O Lord

Grant us now
The last Great Reason.
We tremble in discovery
For slowly comes the deadly

Question:

Is this not the

Power

That giveth and the
Power

That taketh away?

Amen.”¹¹

¹¹ Francis Brennan, “Prayer at Eniwetok,” from *Saturday Review*, December 12, 1952, p. 34.

SCANNING THE SHELVES

About the World

- Barclay, Isabel, *Worlds Without End*. Garden City, New York: Doubleday & Company, Inc., 1956.
- Bucke, Richard Maurice, *Cosmic Consciousness*. New York: E. P. Dutton & Company, Inc., 1959.
- Burnett, R. Will, *Operation Moon*. Chicago: Science Research Associates, Inc., 1955.
- Childe, V. Gordon, *Man Makes Himself*. New York: New American Library, 1952.
- _____, *Society and Knowledge*. New York: Harper & Brothers, 1956.
- _____, *What Happened in History*. New York: New American Library, 1952.
- Clark, Grahame, *From Savagery to Civilization*. New York: Henry Schuman, 1953.
- Cook, Robert C., ed., *Population Bulletin*. Washington, D.C.: Population Reference Bureau, Inc., Vol. XV, No. 2, March, 1959.
- Coon, C. S., S. M. Garn, and J. B. Birdsell. *Races*. Springfield, Ill.: C. C. Thomas, 1954.
- Fairchild, David, *The World Grows Round My Door*. New York: Charles Scribner's Sons, 1947.
- Finegan, Jack, *Space, Atoms, and God*. St. Louis: The Bethany Press, 1959.
- Gamow, George, *The Creation of the Universe*. New York: The Viking Press, 1952.
- Howells, William, *Mankind So Far*. New York: Doubleday & Company, Inc., 1944.
- Leithäuser, Joachim G., *Worlds Beyond the Horizon*. New York: Alfred A. Knopf, 1955.
- Maritain, Jacques, *Reflections on America*. New York: Charles Scribner's Sons, 1958.
- Overstreet, Harry and Bonaro, *The Mind Goes Forth*. New York: W. W. Norton & Company, Inc., 1956.
- Pasternak, Boris, *Doctor Zhivago*. New York: Pantheon Books, Inc., 1958.
- Russell, Bertrand, "The Expanding Mental Universe," *The Saturday Evening Post*. Philadelphia: The Curtis Publishing Company, July 18, 1959.
- Siegfried, André, *America at Mid-Century*. New York: Harcourt, Brace & Company, 1955.

About the Church

One of the encouraging trends of our day is the revival of interest in the church. This resurgence is seen and felt in practically every community of America and has had a tremendous impact on family life. We are witnessing unprecedented building programs. According to the United States Information Agency, there have been forty thousand churches and synagogues erected in the United States since World War II. Attendance is at an all-time high. There is a growing spirit of evangelism in our country. Sixty-three per cent of the nation's population belong to some church or synagogue. This is the highest percentage of Americans ever formally identified with religion.

Emphasis on youth and on interfaith and interdenominational cooperation points to a growing and changing church in a changing America.

WHAT IS THE CHURCH?

A profound though casual conversation relating to the church appears in the play, *The Servant in the House*:

"BISHOP. Now! Tell me about your church.

"MANSON. I am afraid you may not consider it an altogether sub-

stantial concern. It has to be seen in a certain way, under certain conditions. Some people never *see* it at all. You must understand, this is no dead pile of stones and unmeaning timber. *It is a living thing.*

"BISHOP. Numberless millions!

"MANSON. When you enter it you hear a sound—a sound as if some mighty poem chanted. Listen long enough, and you will learn that it is made up of the beating of human hearts, of the nameless music of men's souls—that is, if you have ears. If you have eyes, you will presently see the church itself—a looming mystery of many shapes and shadows, leaping sheer from floor to dome. The work of no ordinary builder!

"BISHOP. On the security of one man's name!

"MANSON. The pillars of it go up like the brawny trunks of heroes: the sweet human flesh of men and women is moulded about its bulwarks, strong, impregnable: the faces of little children laugh out from every cornerstone: the terrible spans and arches of it are the joined hands of comrades; and up in the heights and spaces there are inscribed the numberless musings of all the dreamers of the world. It is yet building—building and built upon. Sometimes the work goes forward in deep darkness: sometimes in blinding light: now beneath the burden of unutterable anguish: now to the tune of a great laughter and heroic shoutings like the cry of thunder. Sometimes, in the silence of the nighttime, one may hear the tiny hammerings of the comrades at work up in the dome—the comrades that have climbed ahead."¹

The church!

One of our ten-year-old twins wrote home from camp, "We had church last night in the woods." What did he mean? What do we intend to convey when we employ the word "church"? Is it the visible structure at the intersection of Fifth and Main, or the white building at "Grover's Corners?" Yes, but infinitely more. Is it where long meetings are held and precious minutes wasted? Inevitably. I once asked a fashionable lady what church she attended. Quickly,

¹ Charles Rann Kennedy, *The Servant in the House* (New York, Harper & Brothers, copyright 1908 by Charles Rann Kennedy), pp. 67-69.

and with pride, she answered, "I have been a member of the Episcopal Church for two hundred years!" What did she mean?

The church means many things to many people. Quite obviously some consider it a mere organization bordering on charity, while others see it as the mysterious yet ever-meaningful carrier of the faith from one generation to another. Some see only the visible church, while others rejoice in the fellowship of the invisible congregation and are constantly inspired and stabilized by so great a "cloud of witnesses" (Hebrews 12:1). The church to many well-intentioned people is little more than a local affair, while others refer to it much as if it belonged to them: "My church will never admit a 'nigger'!"

What is the church? It is the presence, power, and perpetuation of Jesus Christ in the world.

The church belongs to God. It was initiated by Him; instituted and vitalized by Jesus Christ. The Lord commissioned his followers to proclaim the *Good News*. "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age" (Matthew 28:19-20).

While we may increase or diminish its temporary glory, we cannot destroy the church. Jesus' conversation with his disciples, especially Simon Peter, in the district of Caesarea Philippi remains as wonderful as it is pertinent: "Who do men say that the Son of man is?" And they said, 'Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets.' He said to them, 'But who do you say that I am?' Simon Peter replied, 'You are the Christ, the Son of the living God.' And Jesus answered him, 'Blessed are you, Simon Bar-Jona! For flesh and blood has not revealed this to you, but my Father who is in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the powers of death shall not prevail against it'" (Matthew 16:13-18).

The church is coextensive with man's needs and faith.

Professor H. Richard Niebuhr, of Yale University Divinity School, says, "The Church is no more the kingdom of God than natural

science is nature or written history the course of human events.”²

Dr. Emil Brunner, noted Swiss theologian, warns the individual not to confuse the visible with the invisible church, nor mistake its organization for its fellowship. “Where the Holy Ghost is, there is the Christian Communion. And the Holy Ghost is not otherwise there than as the Spirit given to the community.”³

Bishop Austin Pardue, of Pittsburgh, sees the church as the “communion of saints.” And by a saint he means anyone who sincerely tries to practice the teachings of Christ.

Dr. Lynn Harold Hough declares, “The living church is always the home of the living voice. . . . If in a sense by the grace of God the voice creates the church, there is another and glorious sense in which the church creates the voice.”⁴

While these and other definitions are very stimulating, you, as a parent, must interpret and demonstrate what the church means.

A POINT OF VIEW

“From one viewpoint the Church seems vulnerable, almost fragile. It produces no economic goods. Its spires are overshadowed by the skyscrapers of our great cities. It appears defenseless against opponents. A hostile government can, as has been done in our time, lock the doors of the churches and shut out the worshipers. It seems almost parasitic upon secular society.

“Yet the truth is the exact opposite. The truth is that secular society, with all its vast powers and impressive structures, is parasitic upon faith, and upon a community in which faith is nurtured and restored and communicated—the Church. This great world of outward accomplishment would collapse without trust between man and man, without the covenants that are made and kept, the loyalties that are not abandoned when they become costly, the capacities for selfless devotion, and hopes without which men’s souls wither

² H. Richard Niebuhr, *The Purpose of the Church and Its Ministry* (New York, Harper & Brothers, 1956), p. 19.

³ Emil Brunner, *The Misunderstanding of the Church* (Philadelphia: The Westminster Press, 1952), p. 11.

⁴ Lynn Harold Hough, *The Living Church* (St. Louis, The Bethany Press, 1959), p. 47. Used by permission.

and die. Upon these gifts the common life depends. And for these gifts the world looks to the Church."⁵

Those who have experienced spiritual encounter form the body of believers, the precious remnant, the saving society, the Christian community in action—the church, the glory of God!

The church then is visible and invisible, mysterious and meaningful, local and universal. However defined and accepted, its mission is precisely the same as when our Lord walked this earth; namely, to turn the thoughts, hearts, and wills of men toward God.

"THE UNQUENCHABLE LIGHT"

The eminent church historian Kenneth Scott Latourette traces the rise and fall of the church through the centuries. He speaks of the conquest of the Roman Empire by the daring faith of early Christians. The first five hundred years of Christianity are described as the *initial advance*.

The period from A.D. 500 to A.D. 950 is known as "the first and greatest recession." This was followed by the second great advance, 950–1350. During this time there were stirrings of growth and strivings for a purer concept of the Christian spirit. Universities began to emerge.

Following the great advance of the Middle Ages, Professor Latourette refers to the second major recession as being from 1350 to 1500. The Renaissance produced a certain amount of skepticism. Corrupted from within and from without, the church was a contributing factor to the general decline in morale and Christian faith.

The third major advance was 1500–1750. The church conscientiously began to cleanse itself. Reforms and revivals spread. Protestantism became an aggressive force.

This spirited thrust was followed by a third setback which dates from 1750–1815, a much shorter period than previous recessions, though geographically more extensive. According to Dr. Latourette, the years 1815–1914 constituted the fourth great advance. "Never had Christianity or, indeed, any other system or set of ideas been

⁵ Truman B. Douglass, *Why Go to Church?* (New York, Harper & Brothers, 1957), p. 118.

so widely spread as in the century which followed the close of the Napoleonic Wars.⁶

From 1914 to the present is pictured as a very different era wherein the church has experienced great gains and losses. It is set today amid unprecedented change and perplexity of problems. Humanly speaking, the church's ability to "comfort the afflicted and to afflict the comfortable" depends upon the seriousness and intelligence with which its adherents accept the mission.

THE CHURCH AND THE CHURCHES

"There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all" (Ephesians 4:4-6).

Whatever this wonderful passage communicates, it certainly speaks of the essential oneness of the church. One of its great reformers, Thomas Campbell, said that the church of Christ "is essentially, intentionally, and constitutionally one." A continuing sin of Christianity is its divisions and controversies. Today there are more than 255 reporting denominations within Protestantism in the United States. What a segmented Savoieur is here presented!

Fortunately, despite denominationalism and sectarianism, there is a growing sense of unity among the churches. Many feel we are witnessing a new reformation, a reformation of ecumenicity. The ecumenical movement, which is little more than fifty years old, is the direct result of three major religious tributaries. Life and Work, a movement for practical Christian action, dating back to 1908, the year the Federal Council of Churches was organized, greatly advanced an understanding of Christian unity and cooperation. In 1910 the first World Missionary Conference was held in Edinburgh. Within a decade the International Missionary Council developed subcouncils in twenty countries around the world, resulting in subsequent missionary conferences, including Jerusalem, 1928; Madras,

⁶ Kenneth Scott Latourette, *The Unquenchable Light* (New York, Harper & Brothers, 1941), p. 104.

India, 1938; Whitby, Canada, 1947; Willingen, Germany, 1952; and Accra, Ghana, 1958.

“Faith and Order” studied differences in doctrine, and the quest of unity initiated three summit conferences: Lausanne, Switzerland, 1927; Edinburgh, Scotland, 1937; and Lund, Sweden, 1952. Thus, after a quarter of a century, these related Christian streams flowing side by side, resulted in the mighty confluence in 1948 at Amsterdam where the World Council of Churches was formed.

The creation of the World Council of Churches and the development of the National Council of Churches in America are certainly the most epochal religious accomplishments of our lifetime. Today one hundred and seventy churches of the Protestant, Anglican, and Orthodox traditions work, witness, and worship in a single world fellowship. This marvelous, varied family of faith includes churches of fifty-two countries, while thirty-two constituent communions form the membership of the National Council of the Churches of Christ in the United States of America.

“The Council is not a super-church. Any thought of becoming a single unified church structure dominated by a centralised administrative authority is out of the question. The churches know that the Council is their servant, not their master, in finding ways to make a deeper unity between them a reality.

“In this new world-wide fellowship of prayer, thought and action, new unity is emerging, a stronger witness is being made together, Christian life in the Church is being renewed by experiment and sharing. The churches are helping the world and one another in a new way.”⁷

The rise of ecumenicity in America and around the world sharpens one’s concern for the church of Jesus Christ. In this fellowship of togetherness one is aware of a spirit that transcends divisions and theology. One feels he is definitely assisting in implementing the unanswered prayer of our Lord, “that they may all be one” (John 17:21a).

Professor Winthrop S. Hudson has written:

“The Church is an end; the churches are means. The Church is a

⁷ From the Handbook of the World Council of Churches, edited by WCC Information—Design and Pictures: John P. Taylor. Printed in Switzerland.

pure fellowship, a community of persons, the communion of saints; the churches are institutions, organizations, ecclesiastical structures. The Church has no beginning; the churches were brought into existence because the blessings of Christian fellowship were not to be once received and then passively enjoyed. The Church is a spiritual home, a fatherland, a colony of heaven upon the earth; the churches are missionary societies seeking to transmit by word and deed God's reconciling love to all mankind.

"And yet, while the Church and the churches may be distinguished, they are also related; and the churches have no true life apart from the life they find in the Church."⁸

TO WHAT CHURCH DO YOU BELONG?

It is important that you and your family belong to a church. There are more than two hundred communions to choose from! However the time has come for one to choose between churches and *The Church*.

Is the church where you hold membership a reactionary group? Is it always fighting to prove a point that has no real point or relevance for today? Is the church where you worship a conventional congregation where the status quo is the high altar and where no one gets unduly excited over world conditions as long as the church budget is balanced? Or is your church a creative, dynamic, redemptive fellowship that is forever exploring the Gospel for additional truth and applying it to everyday problems and needs?

Regardless of its denomination, your church can be a redemptive fellowship where the will of God is known and the spirit of Christ prevails.

HOW LARGE IS YOUR CHURCH?

Man and God are forever measuring the church. However, they do not always use the same standard. Man is inclined to determine the size of a church by its physical properties and its aesthetic appointments. A spacious, architecturally correct sanctuary speaks out for strength and beauty; but just as a pretentious house does not

⁸ Winthrop S. Hudson, *The Story of the Christian Church* (New York, Harper & Brothers, 1958), p. 4.

reveal the spiritual vitality of the family within, even so an imposing church edifice does not necessarily reveal the dimensions of the worshipers.

We should not take too seriously the numerical measurement of a church.

Man is highly conscious of the financial ability of a church. God's business, like our own, needs human implementation and financial support, but wealth alone does not make a great church.

Some individuals think the church begins and ends at the narrow boundaries of their own denomination.

And then there are those who measure a church almost entirely by the stature of its minister. Many there are who like or dislike their preacher far more than they like or dislike their church. However, the minister is not the church. He is the messenger, not the message. One's devotion to the church must be deeper than his devotion to his minister.

The author of Revelation admonished us to "Rise and measure the temple of God and the altar and those who worship there," (Revelation 11:1). It is God who ultimately measures the church. Its altar, the quality of its worship, the vision and dedication of its people, the spirit of sacrifice and the nature of its services determine its size and worth.

Is your church large enough to please God?

HOW FAR DO YOU LIVE FROM CHURCH?

It is not uncommon for ministers to hear, "We should like to come but we live so far from church and then, too, Sunday is the only morning we can sleep."

What makes the church farther away on Sunday than the office on Monday? What makes the missionary meeting less convenient on Tuesday than the club on Wednesday? What makes the church farther away than the river, park, or stadium?

It is astonishing how far one can travel over a weekend!

There are many ways, of course, to measure mileage, but here are some definite clues in determining distances to church: *You live as*

far as feigning and as near as faith; as far as detachment and as near as devotion; as far as neutrality and as near as need.

There is the often-told Oriental story about a village sage who was the subject of much conversation. One day a group of boys decided to embarrass the teacher. They caught a small bird. A spokesman then would say, "We know you are a wise man. . . In my hand is a bird. Tell me, is it dead or alive?" Should the old man guess, "Dead," the boy planned to open his hand, permitting the bird to fly away, and should he say, "Alive," he would crush the bird and present it lifeless. So with this scheme in mind the boys sought the Chinese teacher and confronted him with their query, "Is the bird dead or alive?" To their amazement he answered, "As you will."

How far do you live from church? As near as you will!

WHAT YOU CAN EXPECT OF YOUR CHURCH

Every person has a right to expect certain benefits and blessings from fellowship in the church. Whereas it is impossible to list all of them, here are certain worth-while assurances:

1. *To guide you in a growing knowledge and appreciation of God.*
2. *To assist you in discovering and maintaining a more intimate relationship with Jesus Christ.*
3. *To broaden your horizons and to deepen your spiritual life.*
4. *To serve you in time of joy and in time of sorrow.*
5. *To acquaint you with God's people around the world and to make you feel at home in the fellowship of the concerned.*
6. *To assist you in discovering and maintaining permanent values.*
7. *To offer new areas of enjoyment.*
8. *To aid you in making and keeping lifetime friends.*
9. *To answer the problems that disturb you.*
10. *To condition you for life in this world and in the world to come.*

WHAT YOUR CHURCH EXPECTS OF YOU

Whereas the doctrines and disciplines of churches vary, they are, nevertheless, very similar. If the saving grace of Christ is heralded in this world, loving people of God will have to do it. Therefore

the church has every right to expect certain manifestations of faith and love on the part of its members.

1. *Your church expects you to be committed to Jesus Christ.*
2. *Your church expects you to become acquainted with its doctrines and life.*
3. *Your church expects you to be interested in its program and people.*
4. *Your church expects you to be faithful in your attendance at worship.*
5. *Your church expects you to participate in its work.*
6. *Your church expects you to discover and to determine an honorable stewardship and support it with your time, resources, and talents.*
7. *Your church expects you to be loyal to what it stands for and seeks to accomplish in the world.*
8. *Your church expects you to bear a contagious Christian witness.*
9. *Your church expects you to grow in your appreciation of the kingdom of God.*
10. *Your church expects you to pray for its welfare.*
11. *Your church expects you to have a little church in your home.*
12. *Your church expects you to lead your children in an ever-increasing appreciation of its mission in the world.*

LEADING YOUR CHILD TO CHURCH

A wise man once said, "The loveliest sight in the world is that of a father holding his son's hand as they walk down the road together." Parents should walk the roads of life with their children, sharing their experiences and seeking additional insights into the meaning of life. What is more beautiful than to see a family coming to church together?

Nothing is more exciting than assisting children in developing a genuine and satisfying concept of the church. This will be largely determined by parental attitudes. The way we sacrifice for the church, the amount of time invested in it, and the amount of money given to its program speak more convincingly to our children than

eloquent dinner talk. If the church is but a casual consideration in the family, the chances are it will have no personal hold on your child. As a parent you cannot lead where you do not go.

BECAUSE OF ONE MAN

In his autobiography, *Chronicle of a Generation*, Raymond B. Fosdick, president of the Rockefeller Foundation from 1935 to 1948, tells this interesting story concerning the conquest of yellow fever. The two greatly infected areas at that time were West Africa and the Amazon Valley of South America. Four distinguished scientists from the Foundation's African laboratories died of the disease. Perhaps the search for an effective vaccine would have been abandoned had it not been for Dr. Wilbur A. Sawyer's encouragement from his own sickbed.

Have you forgotten how the vaccine was developed? "The virus strain on which the successful vaccine was based goes back to a blood specimen taken on the Gold Coast of West Africa from a black native named Asibi who was sick with yellow fever."⁹ The specimen was injected into a monkey. Asibi recovered, but the monkey died. However, before the monkey died its blood was injected into other monkeys and most of them contracted yellow fever. We are told that practically all the vaccine manufactured from that day to this is based on the original blood specimen obtained from that humble native in Africa. "Through the creative imagination of science, the blood of one man in West Africa has been made to serve the whole race."¹⁰

Twenty years later, when representatives of the Foundation were in that region, they were asked to inquire about Asibi. He was found in the same humble hut, not realizing the part he had played in controlling yellow fever. When the Americans told him, he was exceedingly pleased. "Whether he is still living I do not know, but he was an unsung and unwitting hero in the saga of human progress."¹¹

⁹ Raymond B. Fosdick, *Chronicle of a Generation* (New York, Harper & Brothers, 1958), p. 260.

¹⁰ *Ibid.*, p. 261.

¹¹ *Ibid.*

The story of Asibi is reminiscent of Another. Not for the cure of yellow fever, but for the cure of souls and for the hope of human hearts, Another, not in Africa, but in Palestine, freely gave himself for all mankind. "For the love of Christ controls us, because we are convinced that one has died for all; therefore all have died. And he died for all, that those who live might live no longer for themselves but for him who for their sake died and was raised" (II Corinthians 5:14-15).

This is the message of the church.

Standing one day in the office of Trans World Airlines, in Paris, I observed an unusual picture. From Paris lines ran out to various cities about the globe served by TWA. At the edges of the drawing were photographs of recent travelers. Beneath the display was this arresting question in English, "Will your picture be here next week?"

The church is the center of a new world. "Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband; and I heard a great voice from the throne saying, 'Behold, the dwelling of God is with men'" (Revelation 21:1-3a).

Where are you in this picture?

SCANNING THE SHELVES

About the Church

- Brunner, Emil, *The Misunderstanding of the Church*. Philadelphia: The Westminster Press, 1952.
- Douglass, Truman B., *Why Go to Church?* New York: Harper & Brothers, 1957.
- Fosdick, Raymond B., *Chronicle of a Generation*. New York: Harper & Brothers, 1958.
- Goslin, Ryllis Alexander, *Church and State*. New York: The Foreign Policy Association, 1937.

- Hiltner, Seward, *The Christian Shepherd*. Nashville: Abingdon Press, 1959.
- Hough, Lynn Harold, *The Living Church*. St. Louis: The Bethany Press, 1959.
- Hudson, Winthrop S., *The Story of the Christian Church*. New York: Harper & Brothers, 1958.
- Hunter, Edith F., *The Questioning Child and Religion*. Boston: The Starr King Press, 1956.
- Inge, W. R., *The Social Teaching of the Church*. New York: Abingdon Press, 1930.
- Kemp, Charles F., *The Church: The Gifted and the Retarded Child*. St. Louis: The Bethany Press, 1957.
- Kennedy, Charles Rann, *The Servant in the House*. New York: Harper & Brothers, copyright 1908 by Charles Rann Kennedy.
- Latourette, Kenneth Scott, *The Unquenchable Light*. New York: Harper & Brothers, 1941.
- Maves, Paul B., ed., *The Church and Mental Health*. New York: Charles Scribner's Sons, 1953.
- Meland, Bernard E., *The Church and Adult Education*. New York: American Association for Adult Education, 1939.
- Minear, Paul S., *Horizons of Christian Community*. St. Louis: The Bethany Press, 1959.
- Nelson, J. Robert, ed., *Christian Unity in North America*. St. Louis: The Bethany Press, 1958.
- Niebuhr, H. Richard, *The Purpose of the Church and Its Ministry*. New York: Harper & Brothers, 1956.
- Paassen, Pierre Van, *Visions Rise and Change*. New York: The Dial Press, 1955.
- Paton, William, *The Church and the New Order*. New York: The Macmillan Company, 1942.
- Rhodes, Arnold B., ed., *The Church Faces the Isms*. Nashville: Abingdon Press, 1958.
- Short, Howard Elmo, *Christian Unity Is Our Business*. St. Louis: The Bethany Press. Published for The Association for the Promotion of Christian Unity, 1953.
- Sweet, William Warren, *The Story of Religions in America*. New York: Harper & Brothers, 1930.
- Toynbee, Arnold, *Christianity Among the Religions of the World*. New York: Charles Scribner's Sons, 1957.
- World Council of Churches booklet. New York: The World Council of Churches in the USA. Edited by WCC Information—Design and Pictures, John P. Taylor.



Form No. 3.

PSY, RES.L-1

**Bureau of Educational & Psychological
Research Library.**

The book is to be returned within
the date stamped last.

Form No. 4

BOOK CARD

Coll. No..... Accn. No.....

Author.....

Title.....

Date.	Issued to	Returned on
.....
.....